

THE  
CHRISTIAN OBSERVER.

No. 116.]

AUGUST, 1811.

[No. 8. VOL. X.]

RELIGIOUS COMMUNICATIONS.

For the Christian Observer.

SOME ACCOUNT OF THE LIFE AND  
CHARACTER OF THE REV. GEORGE  
HERBERT.

THE memory of this extraordinary man ought to be cherished by every member of the Church of England. He was a burning and a shining light, and though dead he yet speaketh. It is the object of this paper to exhibit a brief view of his excellences both as a Christian and a minister of the Gospel, in the hope that the example may prove useful. In doing this, the materials will be derived chiefly from his life by Walton,—those parts being selected from the mass which seem best adapted to the end proposed.

George Herbert was born on the 3d day of April 1593, near to the town of Montgomery, in a castle bearing that name and belonging to his family\*, a family which had long been distinguished for patriotism and benevolence. His father was Richard Herbert, and his mother Magdalen Newport, the daughter of Sir Richard Newport. His father died in 1597, and left his mother with seven sons, of whom he was the fifth, and three daughters. His eldest brother was the famous Lord Herbert of Cherbury, who may be considered as the first deistical writer who appeared in England. His mother continued for twelve years in a state of widowhood, and then married the brother and heir of the Earl of Danby, with whom she lived very happily. Dur-

ing the time of her widowhood, she devoted herself to the care of her family. She even accompanied her sons to Oxford, that she might the better superintend their education, and watch their progress in useful learning as well as their moral conduct. She laboured to endear her society to her children, and she succeeded. They spent much of their time with their mother, which was to her a source of great satisfaction. She appears to have been esteemed as a person of great piety and worth by Dr. Donne and many other learned and excellent men of that day.

George Herbert spent the first twelve years of his life under the eye of his mother, and under the instruction of a clergyman who was tutor in the family. He afterwards became a king's scholar in Westminster school, at which he continued till he became well acquainted with the learned languages, especially the Greek. During his stay at Westminster, he was no less remarkable for his piety than for the rapidity of his improvement. In 1608, being then fifteen, he was removed to Trinity College, Cambridge, where his mother, anxious for the preservation of the purity of his mind and manners, induced Dr. Nevil, the master of that college, to take him under his particular care. In the first year of his residence at Cambridge, we find him lamenting, in a letter to his mother, that so many poems of that day were consecrated to Venus, while so few looked towards God and heaven; and declaring that all his poetry should be for ever devoted to God's glory—a resolution to which he steadily adhered. He was made bachelor of

\* This castle was levelled with the ground during the civil wars in the reign of Charles the First.

arts in 1611, and master of arts, as well as fellow of Trinity College, in 1615; and in 1619 he was chosen orator of the university. During the whole of this time he was a most laborious student. His chief relaxation consisted in the practice of music, in which he greatly delighted, "It relieved," he said, "his drooping spirits, composed his distracted thoughts, and raised his weary soul so far above earth that it gave him an earnest of the joys of heaven." As he grew in learning, he grew also in favour with God and man. "He seemed marked out for virtue, and to be the care of Heaven; for God still kept his soul in a holy frame." The defects observable in him at this time originated in a sort of pride of family, which led him to maintain considerable reserve towards his inferiors, and to affect a higher style of dress than was consistent with the general tone of his mind.

In the situation of publick orator, he enjoyed opportunities of displaying his talents and genius, of which he did not fail to avail himself. He had acquired so much promptness, both when writing and speaking Latin, in using these ingenious conceits which deformed the taste of that age, that he attracted the particular notice of King James, who was himself much addicted to their use. He called Mr. Herbert the jewel of the university, and always required his attendance, whenever he went down, as he frequently did, to Royston and Newmarket, to hunt. It was on one of these occasions that Mr. Herbert became acquainted with the great Lord Bacon and Bishop Andrews. The former so highly valued his judgment, that he generally submitted to his revision such works as he intended for publication; and he dedicated also to him his translation of some of the Psalms of David into English verse. A sinecure place of 150*l.* a year falling vacant about this time, it was given him by the king.

This, with his fellowship, and orator-ship, enabled him to indulge in his propensity for dress, and his fondness for the company of great men; and it seems also to have kindled his ambition. He aimed at high offices in the state, and with that view wished to leave the University, and travel into foreign countries. But the dissent of his mother from this plan, and the weakness of his constitution, induced him to hesitate; and in the mean time, the death of King James damped his hopes of advancement at court. We are told that he had now many conflicts with himself, whether he should pursue his projects of worldly greatness, or, turning his back on all these, enter into holy orders. He found it difficult to divest himself of those ambitious desires which he had too freely indulged; but at last God inclined him to determine on serving at his altar. "It hath been formerly judged," he observed on this occasion, "that the domestic servants of the King of Heaven, should be of the noblest families on earth; and though the iniquity of the times has made the name of clergyman contemptible, yet I will labour to make it honourable. I will consecrate all my learning, and all my poor abilities, to advance the glory of that God that gave them, knowing that I can never do too much for him who hath done so much for me. And I will labour to be like my Saviour, making humility lovely in the eyes of all men, and following the merciful and meek example of the dear Jesus."

It was about the beginning of the year 1626, that Mr. Herbert entered into deacon's orders; and in the month of July, in the same year, he was made prebend of Layton Ecclesia, a village near Spalden, in Huntingdonshire. He found the church in this place so decayed as to be wholly unfit for the purposes of public worship. He undertook to rebuild it, and by his own contribu-



tions, joined to those which he obtained from his friends, he succeeded in the undertaking. He was greatly aided in this work by Mr. Nicholas Farrer, whose extraordinary piety and devotion are well known, and who lived in the neighbourhood of Layton. They were kindred spirits, and their friendship ended only with life. About the year 1629, Mr. H. was forced by illness to remove to Woodford, in Essex, where he remained for about a year. He suffered much during this time ; but his sanctified submission to the will of God was remarkable. He was often heard to say, even in the moments of his sharpest sufferings, "Lord, abate my great affliction, or increase my patience ; but, Lord, I repine not ; I am dumb, Lord, before thee, because thou doest it." Woodford not agreeing with him, and being threatened with a consumptive complaint, he went to Dantsey, a seat of the Earl of Danby, in Wiltshire, where his health and strength so much improved, that he resolved on entering into the priesthood. About this time he married Miss Danvers, a lady who was related to the Earl of Danby, and who appears to have been a person of singular excellence, a helpmeet even for Mr. Herbert. "The eternal Lover of mankind," observes the pious Isaac Walton, "made them happy in each other's mutual and equal affections and compliance ; indeed so happy that there never was any opposition betwixt them, unless it were a contest which should most incline to a compliance with the other's desires. And though this begot, and continued on them such a mutual love, and joy, and content, as was no way defective ; yet this mutual content, and love and joy, did receive a daily augmentation, by such daily obligingness to each other, as still added such new affluences to the former fulness of these divine souls, as was only improveable in heaven, where they now enjoy it."

What a beautiful picture of wedded love is this, and how well does it illustrate the resemblance such love bears to that which subsists between Christ and his church !

About three months after his marriage, he was presented to the rectory of Bemerton, about a mile from Salisbury. He hesitated for some time whether he should accept it, being fearful of the great account he should have to give for so many souls committed to his care ; and he fasted much and prayed often for the Divine direction. He used to say himself, that he endured at this time such spiritual conflicts as none can conceive but those who have themselves endured them. Being at length, however, convinced that it was his duty to accept the presentation, he was ordained priest, and inducted into the living, on the 26th of April 1630, and there he spent the few remaining years of his life.

When, at his induction, he was shut into Bemerton church, and left there alone to toll the bell, he staid so long that a friend was induced to look in at the church-window, and saw him lie prostrate on the ground before the altar ; at which time he vowed to observe certain rules for the future conduct of his life. These rules he afterwards committed, in a more distinct and extended form, to writing ; being the same which, on his death, were given to the world, under the title of the *Priest of the Temple*, or the *Country Parson's Character* ; a book with which every clergyman ought to be familiarly acquainted. His biographer assures us, that his daily practice was a fair transcript of his own rules.

Mr. Herbert, in the preface to his description of a clergyman, piously remarks ; that "being desirous, through the mercy of God, to please him, for whom I am, and live, and who giveth me my desires and performances ; and considering with myself that the way to please him is to feed my flock diligently and

faithfully, since our Saviour hath made that the argument of a pastor's love ; I have resolved to set down the form and character of a true pastor, that I may have a mark to aim at ; which mark I will set as high as I can, since he shoots higher that threatens the moon than he that aims at a tree." A pastor he defines to be "the deputy of Christ, for the reducing of man to the obedience of God ;" and he states his duty to be "to do that which Christ did, and after his manner, both for doctrine and life." To such ministers as live in universities bearing offices, he recommends as their rule the Apostle's exhortation, Rom. xii. 6,—8. Those who are preparing for the church, he exhorts not only to get knowledge, but to subdue and mortify all carnal and earthly affections, and not to think that when they have read the fathers and schoolmen, a minister is made, and the thing is done\*. "The greatest and hardest preparation is within."—Chaplains in noble houses, are to act there as a minister in his parish. They cannot agree to come into any house where they are not free to exercise their ministry, without forsaking the plough and looking back. "They who, for the hope of promotion, neglect any necessary admonition or reproof, sell, with Judas, their Lord and Master."

Mr. Herbert then enters at large on the character of the Country Clergy-man. It would be impossible to follow him here step by step ; and all that can be done is to trace a few of the more prominent parts of his outline, again recommending it to every pastor, who desires to stand approved in the sight of the great Shepherd, to study the work itself, and to labour under the influence of the Holy Ghost to imbibe its spirit.

"The Country Parson is exceeding exact in his life, being holy, just,

\* In the present day, we fear that *the thing is done* at a much easier rate than that of reading the fathers and schoolmen.

temperate, bold, grave in all his ways." "He hath thoroughly studied patience and mortification." He is circumspect in avoiding all covetousness, and all kinds of luxury and sensuality. He is strict in keeping his word : his yea is yea, and his nay, nay. His apparel is plain, but reverend and clean, the purity of his mind breaking out even in his body, cloathes, and salutation. He is "full of all knowledge ; but the chief and top of his knowledge consists in the book of books, the storehouse and magazine of life and comfort, the Holy Scriptures." The means he employs to understand these are a holy life (John vii. 17), prayer, the collation of scripture with scripture, attention to commentators, without neglecting the grace of God in himself, and what the Holy Spirit teacheth. "He hath compiled a body of divinity, which is the storehouse of his sermons," and this he does by way of expounding the church catechism, both because catechising is a work of singular and admirable benefit, and a thing required under canonical obedience to be regularly done. He is much versed in cases of conscience, and "has thoroughly canvassed all the particulars of human actions, at least all those which are most incident to his parish." "When he is to read divine services, he composeth himself with all possible reverence," expressing a hearty and unfeigned devotion as he presents with himself all his congregation, whose sins "he brings, with his own, to be bathed and washed in the laver of Christ's blood." "He preacheth constantly. The pulpit is his joy and throne. If he at any time intermit, he is ever well supplied by some able man, who treads in his steps, and will not throw down what he hath built." He procures attention by all possible means, by earnestness of manner, by a diligent cast of his eye on his auditors ; and by a particularizing of his speech, now to the younger sort, then to the elder ; now



to the poor, then to the rich ; “ for particulars ever touch more than generals.” He serves himself also of the judgments of God, and these most which are nearest to his parish. He often tells his people that sermons are dangerous things, but that none will be careless before his Judge. “ The character of his sermons is holiness : he is not witty or learned, or eloquent, but holy.” This is gained by choosing texts of devotion, not of controversy ; by speaking from the heart ; by frequent wishes for the people’s good and joying therein ; and by often urging the presence and majesty of God. In handling his text, he gives first a plain declaration of its meaning, and then “ some choice observations drawn out of the text, as it lies entire and unbroken in the Scripture itself.” “ The way of crumbling a text into small parts, hath neither in it sweetness nor gravity, nor variety ; since the words apart are not scripture, but a dictionary.” “ He exceeds not an hour in preaching, because all ages have thought that a competency, and he who profits not in that time will less afterwards.”

If the parson be unmarried, “ he is very circumspect in all circumstances of his behaviour, speech and very looks.” He puts on the profound humility and exact temperance of our Lord Jesus. “ He keepeth watch and ward, night and day, against the peculiar temptations of his state of life, which are principally spiritual pride, impurity of heart, ambition or untimely desire of promotion, and curiosity in prying into unprofitable questions. If married, his choice of a wife “ was made rather by his ear than by his eye.” A humble and liberal disposition he preferred before beauty, riches or honour. “ He is very exact in governing his house, making it a copy and model for his parish.” He knows the temper and pulse of every person in it, and either meets

with their vices, or advances their virtues. His wife is either religious or he is night and day winning her to it.” His children he first makes Christians, then useful members of society. He seasons their minds with piety, not only by words but actions, sending them to visit sick children, and to dispense charity to the poor. “ His servants are all religious, and were it not his duty to have them so, it were his profit, for none are so well served as by religious servants.” “ Those that can read are allowed time for it, and those that cannot are taught ; for all in his house are either teachers or learners, or both ; so that his family is a school of religion ; and they all account that to teach the ignorant is the greatest alms.”

“ The parson is full of charity : all his works relish of it. When he riseth in the morning, he bethinketh himself what good deeds he can do that day. He takes care that there be not a beggar or idle person in his parish. And when his own stock serves not, he works those that are able to the same charity, still pressing it in the pulpit and out of the pulpit ; and he uses his bounty as a means of winning them to praise God more, and live more religiously. On the week days, he visits in person, now one part of his parish, now another. “ When he comes to any house, first he blesseth it,” and then forms his discourse according to circumstances ; commending, or reproving, or instructing as may be necessary. “ Sometimes he hears the children read himself, and blesseth and encourageth the servants also to learn to read.” He is not ashamed of particularizing in these things, for “ he holds the rule that nothing is little in God’s service : if it once have the honour of that name, it grows great instantly. Wherefore, neither disdaineth he to enter into the poorest cottage, though he even creep into it ;” for both God is there, and those for whom Christ

died. When any of his cure is afflicted, he fails not to afford his best comforts. He is a father to his flock. When any sins, he pities him as a father ; when any wrongs even himself, he considers him as a child, and treats him accordingly, expecting, and waiting, and hoping, and labouring, and praying for his amendment.

"The parson is sincere and upright in all his relations." "He carries himself very respectfully as to all the fathers of the church, so especially to his diocesan, honouring him both in word and behaviour, and resorting unto him in any difficulty." "He keeps good correspondence with all the neighbouring pastors round him." "He welcomes to his house any minister, how poor or mean soever, with as joyful a countenance as if he were to entertain some great lord." "And he fulfils the duty and debt of neighbourhood to all the parishes which are near him."

"The parson values catechising highly." "In sermons, there is a kind of state ; in catechising, there is an humbleness very suitable to Christian regeneration." "He extracts of all the doctrine of the Catechism ; of the younger, the very words, of the elder the substance. Those he catechiseth publicly ; these privately, giving age honour. He requires all to be present at catechising." "This practice he much commends to all his fellow-labourers," the advantage of which consists in this, that at sermons and prayers, men may sleep or wander ; not so when asked a question. "This practice exceeds even sermons in teaching ; but there being two things in sermons,—the one informing, the other inflaming ; as sermons come short of questions in the one, so they far exceed them in the other."

The parson knows well that if he act thus, he must be despised, because this hath been the portion of

his Divine Master, and of the saints his brethren. Nevertheless, he endeavours that none shall despise him, especially in his own parish ; because where contempt is, there is no room for instruction. This he endeavours by a holy and unblameable life ; by a courteous and winning behaviour ; by doing kindnesses ; by bold and impartial reproof, as occasion may require ; by receiving reproaches humbly, grieving for his own and others sins ; or joyfully, because he is made conformable to his Master.

"The parson's library is a holy life." "The temptations with which a good man is beset, and the ways which he uses to overcome them, are in themselves a sermon. He who hath considered how to carry himself at table about his appetite, if he tell this to another, preacheth ; and much more feelingly and judiciously than he that writes his rules of temperance out of books. So that having studied and mastered all his lusts and affections within, and the whole army of temptations without, he hath ever so many sermons ready penned as he hath victories." "And though the temptations may be diverse in divers Christians, yet the victory is alike in all, being by the self-same Spirit." In the same way of other things, the instruction and comfort which he gets for himself, when he tells it to others, becomes a sermon. "He first preacheth to himself, and then to others."

This hasty glance at the model which Mr. Herbert framed for his own imitation, it is hoped, may incite such clergymen as are unacquainted with it, to procure the little book which contains it. It will amply repay the cost.—The abstract of this work has occupied so much space that it will be convenient to reserve the sequel of the proposed account to another opportunity.

S.

*(To be continued.)*



To the Editor of the Christian Observer.

"This generation shall not pass away till all be fulfilled." LUKE xxi. 32.

THE instances mentioned by Mr. Vint (in his sermon lately published, on Luke xxi. 24, and 32, preached at the Jew's chapel) of the use of the word *γένεα* by the Septuagint translators, in Lev. xxv. 41; Num. x, 30; Jer. viii. 3, and ch. x. 35, tend, I think, to support Mr. Mede's explanation, which Mr. Vint adopts. At the same time, those who, with Mr. Faber, think it probable that our Lord in this memorable prediction used the word *נר* must form a contrary conclusion.

The 36th verse of the 23d of Matthew employs evidently the same phraseology, and, I think, is a parallel passage. "Verily I say unto you all these things shall come upon this generation." *All these things*, I take not only to signify, the guilt of those crucifixions, murders, and persecutions, amounting to that of all the righteous blood shed upon the earth, but also to indicate a judicial retribution in the same kind. Now, though the calamities, and the deaths by crucifixion and the sword, which befel the Jewish nation at the destruction of their temple and city, were unspeakably great, yet the massacres, exiles, and persecutions which that unhappy people suffered, during so many succeeding generations, evidently proves, that the threatened woes were *not restricted* to one generation, but extended to the whole nation collectively considered, whilst persevering in their opposition to Christianity. The 39th verse, "Ye shall not see me henceforth, till ye shall say," &c., though spoken to the Jews then present, must be, I think, understood of a future *national* conversion and restoration, even as the warnings (ch. xxiv.), given by our Lord to his immediate disciples, were undoubtedly designed by him for the benefit of those who were living and resident in Judea, when invaded by the Ro-

man army. Mr. Vint, in addition to the passages cited from the Septuagint, alleges those in the New Testament, where our Saviour styles the Jews, a wicked and *adulterous generation*; which word *adulterous*, he contends, must signify a *national* defection; and I think they prove, as in Acts xiv. 16, Phil. ii. 15, and elsewhere, that the word *γένεα* will sometimes admit of being rendered indifferently, nation,\* or generation. It is not improbable that the *Syriac* word, employed by our Lord, had the like ambiguity; and if so, it suited a prediction, whose special and primary accomplishment was near, whilst it involved the very important promise of the *preservation* of the nation, notwithstanding their unexampled and protracted sufferings; an event in which divine power has been so conspicuous, that its prediction could only be given from God. I observe in some Bibles the marginal reference to Matt. xxiv. 34. is, Jer. xxxi. 35, 36. I am, &c. TITUS.

To the Editor of the Christian Observer.

IN a former Number of your work, (vol. for 1810, p. 601) I noticed a query respecting Dr. Macknight's translation of Rom. i. 17, and I beg leave to propose to you a few remarks upon that important passage.† The grand object of Dr. Taylor, in his Key to the Romans, is to prove that justification by faith is treated of in the former part of the Epistle to the Romans, and another justification by works in the latter part of the Epistle. But, if I am correct in my view of this verse under consideration, it will make much to refute Dr. Taylor's scheme, which is not affected, but favoured by the

\* *γένεα*, natio. Stephanus.

† The common translation of the passage is this: "For therein is the righteousness of God revealed from faith to faith, as it is written, The just shall live by faith." Dr. Macknight translates it as follows: "For the righteousness of God by faith is revealed in it, in order to faith, as it is written: But the just by faith shall live."

new translation proposed by Hammond and Macknight.

I observe, first, that there is a violence done by them to the text in the transposition of its words, in the former clause of the verse. Had the Apostle intended to express the sense which is proposed, would he not have inserted the words, *is revealed*, after the words, *from* (or, *by*) *faith*, and before the words, *to faith*? I think there is also a degree of violence in giving a different meaning to *faith* in one place, to that which it has in the other, when the words are so closely united.

Secondly, I would not contend that the common translation of the latter clause, "The just shall live by faith," is certainly right. The original may, without violence, be rendered, "The just by faith shall live." I prefer, however, the common version. I will now endeavour to explain the passage in a way which shall do no violence to it, and in a way more near to the common version.

I. "For therein is the righteousness of God revealed."—"There is," says Hooker, "a glorifying righteousness of men in the world to come, as there is a justifying and sanctifying righteousness here. The righteousness, wherewith we shall be clothed in the world to come, is both perfect and inherent. That whereby we are justified is perfect, but not inherent; that whereby we are sanctified is inherent, but not perfect." (Hooker's Discourse on Justification.)

May we not then understand by *the righteousness of God*, here spoken of, all these three successive sorts of righteousness, which are all equally, and both in part and in whole, the gifts of God, and bestowed by his free grace, one sort as much as another?

II. "From faith to faith."—The natural and obvious meaning of these words is, *from one degree of faith to another and higher degree of the same faith*; as is proved at length, by Theophylact. Comp. Rom. vi. 19;

John i. 16. Thus the sense of the whole clause would be, *for therein are the successive righteousnesses of God obtained by a progressive faith, revealed*. It is *by faith* that we obtain that imputed righteousness which justifieth the ungodly. Rom. iv. 5. It is *by faith* that we receive the righteousness of sanctification, or *spiritual life*, working in our members, to do, as well as to will of God's good pleasure. (Gal. ii. 20; Rom. v. 2.) It is *by faith*, that we receive the righteousness of glorification. (Phil. iii. 9, 10.)

III. "As it is written, *the just by faith shall live*."—Were I to contend for the common version, *the just shall live by faith*, it would unavoidably follow, in correspondence to, and confirmation of my explanation of the foregoing clause, that the meaning of the passage is, that *they who have been already made just by faith shall moreover, by the same, but improved faith, obtain everlasting life*.

But for the sake of argument, I admit the proposed amendment of the version, and argue from the words, *the just by faith shall live*. Now these words, whether considered in themselves, or in reference to the foregoing clause, seem to have a much higher meaning, than simply, that they who are really justified by faith shall belong to that covenant which holds out, as attainable to those who enter into it, everlasting life. Is it not most natural and consistent, to understand the apostle as declaring, that they who are truly justified by faith *have* everlasting life. (John iii. 36, xi. 26.)

Can less be meant by the words *shall live*, than of the *spiritual life* of sanctification, and of glorification? And is not this the very sense in which the Apostle, in Hebrews x. 38, 39, alleges this same passage from Habakkuk? Does he not there assert, upon the authority of Habakkuk, that the just by faith alone shall be *finally saved*? Is it not, therefore, the most natural and consistent exposition of the whole verse to under-



stand the Apostle as declaring, that *therein are the successive righteousnesses of God, obtained by successive degrees of faith, revealed, as it is written, He that by one degree of faith is justified shall, by further degrees of the same faith, obtain full, spiritual, and eternal life?* I remain &c.

B.

For the Christian Observer.

ON THE IMITATION OF THE LOVE OF CHRIST.

AMONG all the duties which the divine revelation of the Saviour imposes on mankind, there is none so constantly enforced by the precepts of Scripture, and recommended by the example of the Lord Jesus, as a compassionate and tender concern for the infirmities of man. The language of the Bible is the language of love, and directs us to the cultivation of an expansive benevolence. The life of Christ exhibits a matchless pattern of forbearance, meekness, and compassion, and was an inimitable exemplification of the doctrines which fell from his sacred lips. No tongue ever spake like his; no life ever resembled his: in short, he was love itself. It pleased him to tabernacle in our flesh that we might be drawn to an humble imitation of his character—an imitation in no respect, indeed, ever reaching the divine original:—but the nearer we approach to it, the more solid happiness is enjoyed; and we also become better qualified for those supernal felicities which shall, hereafter, proceed from the delightful and unclouded contemplation of every excellence. To this imitation is every Christian called. He is called to cultivate a likeness to his heavenly Master, and especially in that spirit of love which influenced and directed all his actions; a spirit which will teach him to bear, with meekness, the infirmities of others; and will induce a habit of passing over with compassionate feeling, the frailties of mankind, and of judging of others, not with a censorious, but with a forgiving temper. Such is

Christ. Observe. No. 116.

the disposition we are commanded and exhorted to cherish: and the exhortation is enforced not only by the consideration of its preparing us for the society of angels, but because it enables us to discharge, with greater comfort, the duties of our earthly station. The man, who cultivates this disposition, passes through the chequered scenes of life with an evenness of mind and cheerful composure. There are many circumstances in which this virtue will be called into exercise. He will have not only to encounter the opposing spirit of the world in general; but his patience and forbearance must be shewn towards those who have yet made but imperfect attainments in religion. He will not suffer his mind to be soured by the little cross events arising from the weaknesses of others. Where, indeed, would be the superiority of his principles, if they did not fortify him against these unavoidable occurrences:

*Si, quidquid vidit melius pejusve sua spe  
Defixis oculis animoque et corpore torpet?*  
He learns, like his Saviour, to pity the follies of mankind; and particularly any which may cleave to the characters of his brethren in Christ. He guards against a haughty and supercilious spirit, knowing that he himself has nothing but what he has received; and if God have formed his character, in any measure differing from others, he gives him all the glory, and assumes nothing to himself. He examines the conduct of his divine Master, and there discovers what patience he possessed, and which he often found it necessary to exercise even towards his own disciples. If he censure, he does it with meekness, having a regard both to the circumstances and feelings of others; and compassion is mingled with reproof.

Moreover, we shall be urged to cherish in ourselves this heavenly temper, by considering that we are all the children of infirmity and sin. If any of us could plead an exemption, there might be an apparent ground

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for boasting; but since none are free from the effects of that universal malady which has infected the world, "all boasting is excluded." And although, through the infinite mercy of the Lamb of God which taketh away the sins of the world, the *guilt* of sin is removed from the soul, and consequently every alarm from the conscience, yet the remains of sin dwell within us, and we have daily reason to deplore the diseases which it has entailed upon a debilitated, shattered constitution. Will the man, then, who has learned of his Saviour, be disposed to talk harshly of defects in another, as though he himself were free from defect? Is every little irregularity of temper, or error in conduct, to be viewed with an eagle-eye, and condemned with the moroseness of a censor? As well might the unwilling inmates of a hospital reproach one another on account of the disagreeable vapours arising from each other's wounds. The source of this antichristian temper is undoubtedly spiritual pride. It is a melancholy proof of the degradation of our nature that we no sooner begin to recede from one evil than we approximate to another. But let every one be careful of indulging a cold or a lofty spirit towards any of his brethren; knowing that he is not placed in the world to pass a severe sentence on their errors and sins, but to bear, with meekness and love, their infirmities and follies; recollecting that he himself is a child of infirmity and folly.

Let it, however, be distinctly understood, that this paper is meant in no degree whatever to excuse or palliate sin. We mean not to offer any plea for the sinful tempers which, alas! too often appear in the lives of professing Christians. While pity for such persons is recommended, let it not be imagined that any effort is made to extenuate their guilt. Rather let us all confess ourselves unholy, and pray, in the beautiful language of our Liturgy, "Grant that all carnal affections may die in us, and

that all things belonging to the Spirit may live and grow in us."

There is another consideration to be mentioned, which is, that we are more easily prevailed upon to abandon evil tempers and habits by the persuasions of love than by the repulsive appearances of dignified contempt or of frigid neglect. Contempt is an attribute foreign to the Christian character; yet it is to be feared that many too often feel and manifest it. Independently, however, of this, who that is acquainted with the constitution of the mind does not perceive that nothing is so effectual in obtaining an influence over it, as a spirit of love and compassion: and, if it be poisoned by erroneous prejudices, that no medicine is so efficacious as the "milk of human kindness." "No oratory is so powerful as that of mildness. The drops that fall easily upon the corn ripen and fill the ear; but the stormy showers that fall with violence, beat down the stalks flat to the earth, and lay whole fields, without hope of recovery." (Hall.) A difference in opinion is often sufficient to create unholy tempers, and to rouse within us a high opinion of fancied superiority. Each party will affect, perhaps, to despise the other. It were well if such dispositions were confined to the world. But it is really astonishing sometimes to hear persons, professedly religious, speaking of others, who have the boldness to differ from them, in the most degrading terms. Such is not the spirit of the Gospel, all whose precepts and examples enjoin a different conduct; and of all its examples, that of the Redeemer shines the brightest.—Since, then, the cultivation of those tempers which reigned in his sacred breast will alone fit us for the discharge of our duty; since love is the genius of the religion which he came from heaven to promulge, and which he exemplified in his life; since we are all alike the heirs of sin and partakers with one another of the diseases which it has entailed upon our race; let us diligently aspire after a



more perfect resemblance of his character. Let us cultivate the divine philanthropy of the blessed Jesus ; who pitied and prayed oftener than he censured ; who bore, with unexampled patience, our wayward passions and childish follies ; and who, when he might have turned away in disgust, hath regarded us with benignity and love.

JOHN.

FAMILY SERMONS. No. XXXII.

Philip. i. 21.—“*To me to live is Christ.*”

IN the verses preceding the text, St. Paul expresses his hope, that whether in life or in death Christ would be glorified in him ; and in the verse now read, he states the ground on which, under divine grace, this hope was founded. “*To me to live is Christ*” It is as if he had said, “I know that in me, that is in my flesh, dwelleth no good thing ; but yet the grace of God is not without its fruit in my soul. If I venture to hope that whether in my life or death I shall glorify the Master I serve, it is because I feel that ‘to me to live is Christ ;’ that Christ is the supreme end of my life, and that I value life only as it may be referred to him, only as it may be consecrated to his service and glory.”

I. It is my intention, in the first place, to describe somewhat more fully the dispositions implied in the words of the text.

1. They imply *an entire subjection to the law of Christ*.—The veneration in which the apostle held this law is unquestionable, as might be shewn from a variety of passages in his writings ; and what these passages would lead us to conclude respecting his character, is verified by every act of his life. In considering that life, we know not which to admire most, his vigour in acting or his patience in enduring. Whether in perils or in want, assailed by the fierce storms of persecution, or loaded with the

care of the churches, we find him always active and unwearied, patient, resigned, cheerful, and even joyful. Whatever God denies, he gladly relinquishes ; whatever God requires, he eagerly fulfils. Nor are we to regard these qualities as peculiar to the apostle, or to any age, nation, or individual. It is true of every real servant of Christ, that he does the will of God from the heart. Those whose lives are governed only by the law of honour, of custom, or of fashion, or even by the law of the land, cannot say that to them to live is Christ. If any of these laws rule us in preference to religion, to us to live may be fashion, or custom, or what else we will, but it is not Christ : our life is not that of the apostle, nor, without a change of heart, can our death be his.

2. A second circumstance, included in the declaration of the apostle in the text, is, that *the ruling motive of his life was the love of Christ*.—It is to this motive, throughout all his writings, that he constantly appeals : “The love of Christ constraineth me.” And his whole life bears witness to the sincerity of this language. What but this love could have carried him through his countless perils ? What but this love could have enabled him to rejoice in tribulation for Christ’s sake ? What but this love could have changed his poverty into abounding wealth, “having nothing, and yet possessing all things ?” What but this love animated him, when from the dungeon of Philippi he sent up to Heaven, not the sighing of the prisoner, but the song of praise. The love of Christ, as it were, levelled every mountain, and filled up every valley in his path. This it was which renewed his strength, lightened and rewarded his labours, made him “more than conqueror,” and at length seated him with his crucified Master, at the right hand of God.

But the motive which influenced St. Paul was not confined to the apostle, or to the age and country of

inspiration. It has adorned the church of Christ in every age. It still urges the exertion, and warms the heart of every true believer. St. Paul designed that this part of his mantle should fall on all his followers:—"If any man love not the Lord Jesus Christ, let him be anathema maranatha." It is for men actuated by this principle, that he is above all interested:—"Grace be with all them that love the Lord Jesus Christ in sincerity." It is to a seat in heaven with such men that he aspires, "a crown of glory which the Lord shall give unto me, and not to me only, but to all them that love his appearing." It is such whom he proclaims heirs of unspeakable joys. "Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive the things which God hath prepared for them that love him." The grand inquiry, then, which the Lord of life and glory addressed to us, as to Peter of old, is this. "Lovest thou me?"

3. A third thing which seems to be included in the declaration of the text, is, that *the great object of the life of St. Paul was the service and honour of Christ.*—How exclusively he proposed to himself this object, and how nobly and perseveringly he pursued it, are points familiar to every one who is acquainted with the New Testament. Consider the striking picture which he draws of his own state and of that of the other apostles. "I think that God hath set forth us apostles last, as it were, appointed to death; for we are made a spectacle unto the world, and to angels, and to men. Even to this present hour, we both hunger and thirst, and are naked and are buffeted, and have no certain dwelling-place. We are made as the filth of the earth and the offscouring of all things until this day." Consider next the disposition of mind with which he encountered, or rather triumphed over these difficulties. "None of these things move me, neither count I my life dear unto my-

self, so that I may finish my course with joy, and the ministry I have received of the Lord Jesus." There is no example on record of a more entire dedication of the whole man to any cause than this. He seeks not his own things, but the things which are Christ's. He presents his body a living sacrifice unto him. Ease, pleasure, honour, interest, life, are nothing in his view, and Christ is all in all.

There is scarcely any thing which seems to shew more clearly the low esteem in which religion is held in the world, than the little admiration which is generally excited by the character of St. Paul. Change the object of St. Paul; suppose him a scholar or a general; suppose his zeal diverted into some worldly channel, and, like the poor idolaters of old, men would be ready to worship him. In what other individual would it be possible to point out the same union of patience and activity, of courage and prudence, of temperance and feeling, of ardour and disinterestedness, of benevolence and simplicity? In what other individual could be shewn so powerful an understanding, joined with so warm and benevolent a heart. There are some who imagine that men are now shrunk from their former size, and that our bodies possess but a part of the strength of our forefathers. Whatever truth there is in this, such a notion of degeneracy seems correct, as applied to religion; at least, if we measure modern Christianity by the standard of St. Paul. How do our puny efforts, our scanty graces, our halfway obedience, our wavering faith, our stinted love shrink into nothing when compared with the gigantic qualities of St. Paul! Who among us is fighting the same fight with the apostle, and running the same course in which he lived and died? Who among us does not fall infinitely short of that point, in the Christian race, at which he counted not himself to have attained? Well might the man who had thus



unreservedly dedicated himself to his Saviour's service, say of himself, "to me to live is Christ."

II. Having thus endeavoured to shew what dispositions appear to be implied in the declaration, "To me to live is Christ." I will now proceed to point out the *superiority of a character thus formed to every other*; to point out, that is to say, in what respects a character in which the law of Christ is made the rule, the love of Christ the governing motive, and the service and honour of Christ the supreme end of life, is of all characters the wisest and the best.

1. In the first place, this disposition *best becomes man in the situation in which he is placed*.—It is well for creatures who are not to survive their frail bodies, to look up to those who will best feed and cherish the body. It is well for creatures who have no interest beyond the present state of being, to make this world their supreme object. It is well for animals which have no master but man, to exhaust their strength in the service of man. But this is not *our* situation: we are not the beings of a day. We are not to perish with the beasts. This world is not our home. Man is not our only benefactor. We have a home beyond the skies. We have a "Father which is in heaven;" a Saviour, who, even while we were yet sinners, died for us; who "bore our sins," who was "bruised for our iniquities," and "who ever liveth to make intercession for us." Shall our eyes and hearts be chained to the poor and perishing objects of this life, when the glories of an unseen world, when the Saviour on his cross, and the Lamb on his throne, are unveiled to our view? Can the glorious inheritance of the saints in light be proposed to us, and yet we continue to make the things of time and sense, empty and vile as they are, the chief objects of our regard? Can it be that the Son of God should have died for us, and yet that we should refuse to give our poor, frail, worthless

lives to him? Let us rather say with the apostle, "to me to live is Christ."

Thy glory, O Lord, darkens every other: thy claims transcend every other. Unto thee I give my love, my life, my all. I have no rule but thy law; no end but thy glory: "I am sworn and am steadfastly purposed to keep thy word." "Whether I live, therefore, may I live unto the Lord; and whether I die, may I die unto the Lord; so that living and dying, I may be the Lord's" for ever.

2 But as such a disposition as this best becomes us as men and sinners, so it is of all others the most *advantageous to us*.—We have by sin forfeited all title to the divine favour, and all prospect of future happiness: and though inhabitants of a world for which Christ died, we can derive no benefit from his death, except on the terms which he himself hath revealed to us. "He that believeth on the Son hath life: he that believeth not the Son shall not see life, but the wrath of God abideth on him." It is then through belief or faith in Christ that we must be saved. In other words, we can only be saved through the exercise of that very disposition which is spoken of in the text: "to me to live is Christ." And it is the peculiar office of faith to place Christ before us in his various characters; to invest his person, his law, his service, with fresh dignity and excellence; to unite us closely to him, and to enthrone him in our hearts. Is not then such a disposition advantageous to us, seeing that everlasting salvation hangs upon it? It is this which measures our pretensions and seals our fate, deciding our everlasting misery or joy. What is there besides, which involves in it consequences of equal importace to us sinful men? Can a regard to any other law, a love to any other object, a consecration to any other service, promise or perform so much? Tell us, ye lovers of sensual pleasures, will that dissipation, will those indulgences, which even now leave you languid and miserable and self-

condemned, support you on the bed of death, or at the day of judgment? Tell us, ye worldly, ye pontick, ye self-indulgent, with your laws, your motives, your objects, your habits, endure the eye of your Judge? Will these appeal to Heaven, and plead in your behalf? Can these be interposed between you and the arrows of wrath? Away then with these miserable grounds of reliance; and, enlisting yourselves under the banner of the cross, let it become your language also, "to me to live is Christ."

3. But this disposition is not only the most advantageous to the possessor; *it is, of all others, the most beneficial to others.*—Compare the rules, motives, and objects of the man of the world, with those of Christians, as they have been deduced from the text. Is patriotism his ruling sentiment? How often does the patriot beggar other countries to enrich his own? Is friendship his darling affection? He probably would not scruple to injure others, in order to benefit his friends? Is gain, or power, or pleasure, his object? These are all selfish pursuits, and in many instances are obtained by the miseries of others. But regard him, to whom "to live is Christ." He cannot serve *his* Master without serving mankind. He cannot indulge his ruling sentiment, his darling affection, without striving to make every man around him happier and better. Let the example of St. Paul shew the efficacy of his own principles. Consider the general happiness which a life dedicated to the service of Christ, governed by the laws of Christ, influenced by the love of Christ, produced in his case. Thousands of perishing sinners who heard the Gospel from his lips, had cause to bless God for the principle by which he was animated, which was no other than the principle of the text. Thousands yet unborn shall praise God on the same account. Millions shall meet him at the day of judgment, and hail him, as, under God, their spiritual father; as the ardent, affectionate, unweari-

ed, devoted minister of the Church of God; because he acted on this principle, because to him to live was Christ. Millions shall therefore attest at that day, that the best Christian is also the best patriot; that the friend of God, and the servant of Christ, is also the greatest benefactor of mankind.

4. But not only is the character implied in the text the most becoming a man and a sinner, the most advantageous to the individual himself, and the most beneficial to others; *it is also of all others the most truly great and sublime.* The taste of the age has become so perverted as to associate with religion something of meanness. Religion is accounted by many the mark of a narrow mind and a vulgar taste. But surely there cannot be produced a stronger instance of elevation and grandeur, nor indeed can there be conceived a nobler spectacle than the text displays. It is not that of a man, however poets and historians may have joined in exalting such a character, "greatly falling with a falling state;" but it is that of a man raised by the force of his principles, above all the trials, insults, injuries, temptations, and sufferings, which the hatred of men and devils could inflict upon him. "To me to live is Christ, and to die is gain." Could any thing but religion, could any thing but the grace of God, operating through Christian principles, produce such a character as this? Does profane history, or can the world, present us with any thing resembling it? Will their proudest heroes admit of being compared with this poor old man in chains? Religion mean! Christianity the mark of a weak mind! Let us point those who think it so, to pictures such as this, and bid them be ashamed of their delusion. And if any of us are ever led to doubt the value, the efficacy, of Christian principles; if the doctrine of Christ crucified should ever, for a moment, appear foolishness to any of us, or ever be regarded, but as the subject of our



delight and admiration ; let us turn our eyes to the character displayed in the text, and in the passage connected with it. As a certain giant of old was feigned to have gathered fresh strength, whenever he touched his mother earth, so may we be strengthened by turning to the scenes and events recorded in the sacred volume for our edification and encouragement. Surrounded by enemies, insulted, deceived, deserted, in the darkness of a dungeon, and in the jaws of death, behold the Christian calm, mild, composed, devoted, willing to live, prepared to die. "To me to live is Christ, and to die is gain."

I conclude with two brief remarks.

1. How little does the ordinary notion of religion agree with that which is given in the text ! The religion of the world is frequently little more than a sort of lean and scanty morality. Or if the worship of God be comprised in it, it is only, perhaps, the worship of God the Creator. A sort of practical socinianism prevails, which dethrones the Saviour, and denies him a seat in the heart of his creatures. The devout affections have no place in the world's religion. That song which shall employ the angels and saints of God for ever, "Worthy is the Lamb which was slain," rarely employs the lips, or warms the hearts of numbers, who, nevertheless, dream of heaven. Now let us compare such a religion as this with that of the text. In the one, Christ has no place : in the other, he holds the first. In the one, he is nothing : in the other, he is all in all. In the one, life would be described by a long detail of duties, employments, and amusements, into which the name of Christ would scarcely enter : in the other, that single name includes and embraces all for which life is prized. "To me to live is Christ." If any of us has unhappily adopted the world's notion of religion, let him recast his creed in the mould of Scripture ; let him restore the Saviour to his rightful

honours ; let him regard Him as the first and the last, the Alpha and Omega, as the author and finisher of salvation, and therefore as the great object of faith, reverence, confidence, love, and worship, for ever and ever.

2. On the other hand, and in conclusion, let those who profess, in the spirit of the text, to value the name of Christ above all, and to regard him as their only Saviour, and as the great object of devout affection ; let such consider all that their profession involves. It is not a bare acknowledgment of these truths. It is not the merely calling Christ Lord, Lord. It is not even merely a disposition to welcome Christ as a Saviour. It is much more than all this. "To me to live is Christ." To such an one death, indeed, would be happiness ; but life is duty. "I am prepared to die," will he say ; "but I am also willing to live. Does Christ require my services ? Joyfully shall my life be consecrated to him." In fine, the profession of the text involves in it the imitation of the character of Christ, and the display of his temper ; the unreserved acquiescence in the will of God, the active employment of life, the calm anticipation of death by which Christ was distinguished. May we all be followers of the apostle, even as he was of Christ ! Amen.

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To the Editor of the Christian Observer.

CALLING, the other day, on a very young married woman, to condole with her on the loss she had lately sustained by the death of an infant about a twelvemonth old, which was the second she had been deprived of within the space of two years ; I found on her table the following prayer which she had composed on the occasion : and as I was much struck with the sentiments of true Christian piety and resignation contained in it, I requested a copy of it. Should it appear to you in the same light it did to me, and you

think it worthy to be inserted in your excellent miscellany, to be useful to others in similar circumstances with this excellent young person, it is much at your service.

F. P.

PRAYER.

O most just and merciful God ! as thou hast been pleased to take from me another of my precious babes, in its tender infancy, enable me, I beseech thee, to support this second severe loss, with all due submission and resignation to thy Divine will. I know, O God ! that thou dost not "willingly grieve the children of men, but in all thy dispensations rememberest mercy ;" and am informed by thy holy word, that "whom thou lovest thou chastenest." Blessed be thy holy name for thus thinking on thy distressed servant in this thy fatherly visitation to me ; and may my present affliction answer thy gracious purpose, by producing in me a true and godly sorrow for all my past sins, and a firm resolution of future amendment ! O gracious Father, the spirits of my dear departed children, purified by the atoning blood of our blessed Saviour, have been received, I trust, into thy heavenly mansions : grant unto me the divine assistance of thy Holy Spirit, so to prepare me for thy coming, that, through the merits of my dear Redeemer, I may be admitted into the same glorious habitations, where no further separation shall ever take place, where all tears shall be wiped from all faces, and sorrow and sighing flee away.

Hear me, O merciful Father, for Jesus Christ's sake, my only Mediator and Advocate. Amen.

To the Editor of the Christian Observer.

I SHALL esteem it a favour if you will admit the following interesting inquiry to be made through the channel of your valuable publication.

In using the expression, "*a title to heaven*" as distinguished from a *meetness* for the blessed state, is not the proper idea that of *a claim founded on the free promise of God to such who possess the meetness* ?

And will not this simple view of the subject equally avoid the antinomian error of a perfect title distinct and separable from an inherent imperfect holiness, and the pharisaic error of a title formed by external acts, or internal dispositions, which fall short of the Scripture-standard, by being void of the spirit and nature of that "*holiness without which no man shall see the Lord* ?"

It must ever be remembered, that the most innocent and holy creature could have no claim whatever on the blessed God, but in virtue of his own free and gracious promise whereby he condescends to implicate the honour of his own faithfulness in its fulfilment.

To be the recipient of divine communication, and thereby the capable possessor of moral excellence, must render the creature deeply a debtor, but cannot, on that account, make him a claimant. I am, &c.

A SERIOUS INQUIRER.

MISCELLANEOUS.

To the Editor of the Christian Observer.

So long since as March 1809, your correspondents were invited to examine the following inquiry ; "What is the reason that, notwithstanding the enmity of the carnal heart of man to God and holiness, and to

the humbling doctrines of the cross, the greatest numbers should flock to those places of worship where these doctrines are most faithfully preached, and where the minister does not shun to declare the whole counsel of God ?"—The proposer of this



question will permit me, I conceive, to condense it thus ; "What are the causes of the popularity of evangelical preaching ?" In this shape, I will attempt its investigation.

The fact assumed by the inquirer, is substantially this,—the nearer the public instructions of a clergyman resemble those of Jesus Christ, the more will the world admire him. Such an assumption, to me appears to be inadmissible. By way of ascertaining what is numerically meant by the term *popularity*, when applied to an evangelical preacher, let us suppose a practical case. A minister of the class in question leaves London with a view to visit the four largest towns in the kingdom. Of these, according to the census in 1801, Manchester contains 84,000 inhabitants ; Liverpool, 77,000 ; Birmingham 73,000 ; Bristol, 63,000. He arrives at the first of these places ; and his appearance in the pulpit is announced by the usual means of publicity. Of the 84,000 inhabitants of Manchester, we will allow the inability of one half to leave home. From the remaining 42,000 (numbers of whom are children, &c.) deduct 22,000 ; and thus suppose 20,000\* physically capable of attending public worship ; and farther capable of being attracted by objects of popularity *as such* ; and if so, capable, of course, of being influenced by the name, and public appearance, of a popular preacher.

A farther operation is now necessary. Of these 20,000, it must be determined whether they are all sincere. If they *are* ; then the preacher's popularity means nothing more than that religious persons are glad to receive instruction from an eminent instructor, and accordingly throng to hear him, particularly, if their opportunities of doing so

\* The deductions in the text, I am perfectly aware, are liberal ; but the concession may render the general conclusion less disputable.—The writer has not seen the population returns for the present year.

occur very seldom. All this is in the natural course of things, and cannot be blamed. On the other hand, if these 20,000 are *not* sincere ; or, if one half be sincere, and the other hypocritical ; then, in the one case, there are 20,000 following a minister, whom, as far as he resembles Jesus Christ, they must necessarily despise and hate ; in the other, 10,000 are doing this, but they mingled with a similar number who venerate this minister in proportion as their fellow-followers dislike him. Either this inference is just, or human nature loves religion. The general result will now stand thus ; among 84,000 inhabitants in a given town, 20,000, or about one-fourth, are supposed to go after a popular preacher, *as*, observe, a popular object ; and so far they are eager for a sight of him just as the same mass of persons would crowd about an inn, to see Colonel Wardie, Mrs. Clarke, Lucien Bonaparte, Louis XVIII., Count Gottorp, Lord Wellington, or any other worthy or unworthy incitement to public curiosity. Now I suppose, that the most sanguine calculator on the evangelical side will never plead either that every fourth person in Manchester, Liverpool, Birmingham, and Bristol, is really a practical Christian ; or, that every fourth person in those towns would cross a street to hear the most fascinating preacher in the empire. What then becomes of the assumed popularity of evangelical preaching ? Is even every eighth individual in these towns sincere ? or would every eighth person sacrifice a sight of Lucien Bonaparte, or any of the other *spectacles* for the sake of hearing even a *Leuconomus Redivivus* ?

It appears to me, that whatever be the popularity of evangelical preachers, it can only be called *comparative*. An instructor of this stamp is not popular, in the received sense of the term ; but only as opposed to ministers in general, who attract no attention beyond the limits of

their regular congregations. Let us, however, consider another case. A congregation gathered and superintended by an evangelical preacher consists of 1500 persons. These are *the* congregation; and professedly serious Christians. There are, however, 500 other persons who attend the assembly with tolerable regularity; and whatever be their characters, they give, to the doctrinal system they hear, the support, at least, of their personal attendance. Here also a process is requisite. You have first to analyze the 1500; and then the other 500. I wish to be informed, how many of the 1500 are to be looked upon as uncertain characters. Then arises the inquiry, what draws the other 500 to the feet of an evangelical instructor? Now, on the assumption, that even a complete half of the whole 2000 are sincere, it is superfluous to reply, that they are anxious to know what they must do to be saved, and naturally adhere to the man who can best tell them. They have some meaning, when, to his prayer, "Endue thy ministers with righteousness," they add, "*And make thy chosen people joyful.*" Leaving this moiety in better hands, the rest remains for farther investigation.

1. It may then, I think, be answered, that the modified popularity of evangelical preaching, arises, *first*, from the general feeling of interest, or sympathy, which diffuses itself throughout an assembly formed under such instruction, and which sensation, to a certain degree, communicates itself to a casual attendant, who is conscious of there being a something that appears to influence and animate the whole mass with a passion common to all, giving the whole external system of worship an impulsive character, and a kind of action and re-action, not observable in the generality of religious assemblies. The adversaries of the evangelical scheme will assert the sensation, so communicated, to be mischievous. This does not alter

the fact—and with that alone am I at present concerned—that in the circumstances described, an accidental attendant observes a certain religious sensibility not discernible elsewhere. However, be it devout or fanciful, the thing itself is attractive. Wherever men discover an evident interest in a matter which is confessedly capable of awakening it, they will first respect, and then sympathize with the parties excited. A retired man, who speculatively detests war, will readily own the influence of martial feelings, on hearing a Highlander tell the tales of Corunna and Talavera; and, for the moment, wish that he too were a soldier. Agrippa himself began to yield to the Gospel, when he exclaimed to St. Paul, "Almost thou persuadest me to be a Christian!"

2. Another cause is, the great attention bestowed by such congregations upon musick. Where the words and melodies are skilfully selected, and every individual is taught that acts of praise, like those of supplication, are properly acts of devotion; and when, in these religious exercises, the natural passions are distinctly excited by the most attractive of all sciences,—the result of this combination of causes is a most potent stimulent. Even libertines have acknowledged the fascination of church-musick. I have read of an unbeliever, who, when the voice of praise from a religious assembly swelled upon his ear, owned the effect to be something like a conviction of his errors; and declared that the worshippers appeared to be enjoying what he had forfeited. The Romanists, the Moravians, and many of the separatists from the establishment, know the full value of good singing; and *we* the mischiefs of bad. Even our cathedral musick is either so refined, or so monopolized by the choristers and their stalled assistants, as to be generally unfit for the bulk of the congregation. To be actually interested in singing, we must hear tunes in which we can



join. Regular musical services are now pretty nearly abandoned to the amateurs, who sentimentally parade the nave and cloisters, while, as they often repeat,

“—Through the long-drawn aisle and  
fretted vault,  
The pealing anthem swells the note of  
praise.”

3. A third cause is the interest taken by religious congregations in the operations and success of societies instituted for pious purposes. To forward these, they are in the constant habit of communication in private; where they arrange their modes of support. Collections are periodically made in their churches; and the sermons delivered on these occasions have, as they ought to have, a strong tendency to make their audiences compare their own privileges and hopes with the destitute condition of nations yet in utter darkness. This feeling alone might be termed, a strong spiritual cement. Their exertions, thus planned and matured by these private and public measures, become a bond of union, which comes in aid of the grand principle that originally gathered the congregation. The familiarity of its members with the Reports of Missionary and Bible Societies, and the monthly details in magazines, is also part of the external machinery, by which religious interest and curiosity are maintained in activity. Every month each person has subject for conversation new from the press; and the regular recurrence of this, twelve times in the year, renovates the sanguine; and on the more indifferent operates as water upon a rock. It is indeed obvious, that persons, judged by charity herself to be practically one with the world, may subscribe to institutions for the suppression of vice, and for the distribution of Bibles. They retain their own vices, and neglect their own Bibles. But here also, a respect for other men's exertions in causes allowedly good, extorts sympathy. The very

effects of this sympathy contribute to the modified popularity of evangelical preaching. They animate the congregation formed by such doctrine to continue their general system; which, as is already intimated, receives support from the measures *out of doors*; and unquestionably claims half its vigour from the circumstance of that doctrine being transferred from the Liturgy and the pulpit to the social converse of domestic life, and to the infusion of that doctrine into the regular acts of domestic devotion. The religion of individual families is reflected back upon the aggregate assembly. In the generality of congregations, there is none of this spiritual commerce. There is no *esprit du corps*. The external frame wants vitality; it is inert, rigid, and motionless.

4. I must now bespeak the reader's candour, by suggesting, as another reason, the difference between preaching nothing but what is properly evangelical, and preaching the *whole* of what is so. In making this distinction to bear upon our subject, I refer to the many, many, instances, where ministers contrive to be orthodox, and even spiritual, without leaving a sting in the consciences of their hearers. What they say may be, indeed, scriptural, and purely scriptural. They speak “the truth,” and “nothing but the truth;” but not “the whole truth.” This negative property may be one source of their popularity. Few men in the habit of attending them, will resent the most humiliating representations of human corruption, or refuse to verify the highest ascriptions of glory to Christ, so long as these two great subjects of evangelical instruction do not come too near their own sins and deficiencies. It is, however, one thing to own, generally, our hereditary and actual guilt; another to specify how we have offended. The character of Mrs. Ranby (in *Cœlebs*), who was *all sin*, but *with no faults*, is a case in point. Let a preacher,

their regular congregations. Let us, however, consider another case. A congregation gathered and superintended by an evangelical preacher consists of 1500 persons. These are *the* congregation; and professedly serious Christians. There are, however, 500 other persons who attend the assembly with tolerable regularity; and whatever be their characters, they give, to the doctrinal system they hear, the support, at least, of their personal attendance. Here also a process is requisite. You have first to analyze the 1500; and then the other 500. I wish to be informed, how many of the 1500 are to be looked upon as uncertain characters. Then arises the inquiry, what draws the other 500 to the feet of an evangelical instructor? Now, on the assumption, that even a complete half of the whole 2000 are sincere, it is superfluous to reply, that they are anxious to know what they must do to be saved, and naturally adhere to the man who can best tell them. They have some meaning, when, to his prayer, "Endue thy ministers with righteousness," they add, "*And make thy chosen people joyful.*" Leaving this moiety in better hands, the rest remains for farther investigation.

1. It may then, I think, be answered, that the modified popularity of evangelical preaching, arises, *first*, from the general feeling of interest, or sympathy, which diffuses itself throughout an assembly formed under such instruction, and which sensation, to a certain degree, communicates itself to a casual attendant, who is conscious of there being a something that appears to influence and animate the whole mass with a passion common to all, giving the whole external system of worship an impulsive character, and a kind of action and re-action, not observable in the generality of religious assemblies. The adversaries of the evangelical scheme will assert the sensation, so communicated, to be mischievous. This does not alter

the fact—and with that alone am I at present concerned—that in the circumstances described, an accidental attendant observes a certain religious sensibility not discernible elsewhere. However, be it devout or fanciful, the thing itself is attractive. Wherever men discover an evident interest in a matter which is confessedly capable of awakening it, they will first respect, and then sympathize with the parties excited. A retired man, who speculatively detests war, will readily own the influence of martial feelings, on hearing a Highlander tell the tales of Corunna and Talavera; and, for the moment, wish that he too were a soldier. Agrippa himself began to yield to the Gospel, when he exclaimed to St. Paul, "Almost thou persuadest me to be a Christian!"

2. Another cause is, the great attention bestowed by such congregations upon musick. Where the words and melodies are skilfully selected, and every individual is taught that acts of praise, like those of supplication, are properly acts of devotion; and when, in these religious exercises, the natural passions are distinctly excited by the most attractive of all sciences,—the result of this combination of causes is a most potent stimulent. Even libertines have acknowledged the fascination of church-musick. I have read of an unbeliever, who, when the voice of praise from a religious assembly swelled upon his ear, owned the effect to be something like a conviction of his errors; and declared that the worshippers appeared to be enjoying what he had forfeited. The Romanists, the Moravians, and many of the separatists from the establishment, know the full value of good singing; and *we* the mischiefs of bad. Even our cathedral musick is either so refined, or so monopolized by the choristers and their stalled assistants, as to be generally unfit for the bulk of the congregation. To be actually interested in singing, we must hear tunes in which we can



join. Regular musical services are now pretty nearly abandoned to the amateurs, who sentimentally parade the nave and cloisters, while, as they often repeat,

“—Through the long-drawn aisle and  
fretted vault,  
The pealing anthem swells the note of  
praise.”

3. A third cause is the interest taken by religious congregations in the operations and success of societies instituted for pious purposes. To forward these, they are in the constant habit of communication in private; where they arrange their modes of support. Collections are periodically made in their churches; and the sermons delivered on these occasions have, as they ought to have, a strong tendency to make their audiences compare their own privileges and hopes with the destitute condition of nations yet in utter darkness. This feeling alone might be termed, a strong spiritual cement. Their exertions, thus planned and matured by these private and public measures, become a bond of union, which comes in aid of the grand principle that originally gathered the congregation. The familiarity of its members with the Reports of Missionary and Bible Societies, and the monthly details in magazines, is also part of the external machinery, by which religious interest and curiosity are maintained in activity. Every month each person has subject for conversation new from the press; and the regular recurrence of this, twelve times in the year, renovates the sanguine; and on the more indifferent operates as water upon a rock. It is indeed obvious, that persons, judged by charity herself to be practically one with the world, may subscribe to institutions for the suppression of vice, and for the distribution of Bibles. They retain their own vices, and neglect their own Bibles. But here also, a respect for other men's exertions in causes allowedly good, extorts sympathy. The very

effects of this sympathy contribute to the modified popularity of evangelical preaching. They animate the congregation formed by such doctrine to continue their general system; which, as is already intimated, receives support from the measures *cut of doors*; and unquestionably claims half its vigour from the circumstance of, that doctrine being transferred from the Liturgy and the pulpit to the social converse of domestic life, and to the infusion of that doctrine into the regular acts of domestic devotion. The religion of individual families is reflected back upon the aggregate assembly. In the generality of congregations, there is none of this spiritual commerce. There is no *esprit du corps*. The external frame wants vitality; it is inert, rigid, and motionless.

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at any of the four commercial towns above mentioned, ask some of his admiring followers, if they mean to refund the five or ten per cent. which, in certain bargains with incautious dealers, they superadded to the fair profits on their articles; let him tell them, that this dexterity does, *indeed*, plainly prove them to be "miserable sinners;" and finally, let him assure them, that unless *they* repent, they shall "all likewise perish;" and I question, whether this teacher's popularity will long survive his faithfulness. Or, let him seriously advise certain of the "fairest of creation," not to expose their figures and their vanity, by indecorous and costly attire, and sink the Christian—how dare I say it!—in the woman; let him quote to the sparkling circle,

"Together lie her prayer-book and her  
paint,  
At once to improve the sinner and the  
saint,"

and he must, I fear, resign himself to the forfeiture of such pleasant compliment and raillery as no man, be his vesture black or scarlet, can surrender without a pang. On this point, I formally appeal to all your clerical readers—if *unmarried*.

The admiring followers above-mentioned, will yet classify ministers, as themselves believe, with impartiality and precision. They will almost tolerate rudeness to instructors, "both in and out of the establishment," unless accredited by their own party; and upon the select few may be showered all that favouritism can collect, and self-complacency distribute.

5. A far more worthy source of popularity is the personal character, and the manner of conducting divine service, which characterize the generality of evangelical instructors. To say the least, no man detects them in such offences as the current opinion of the world formally condemns. Their lives are allowed to be innocent. This is a great concession. It gives them a

considerable influence over the neutral party; and the party also which, in the event of any dispute, may find it necessary to weigh the moral merit of the combatants. I will myself, however, offer much more than this negative commendation; and assert, that as far as my own knowledge testifies, the moral purity of the evangelical class, generally, far exceeds that of their opponents, and in many instances seems to realize the practical godliness described in the lives of saints and martyrs. Their manner in public, even separated from all considerations of doctrine and personal character, must unquestionably prepossess the mass of disinterested attendants. I say, *the mass*; because occasional deviations of earnestness into vehemence and wildness do not affect them, so as to make the original feelings of respect yield to those of disapprobation and disgust. Whereas, the contrary not unfrequently takes place, when the hearer makes pretensions to false, and sometimes to true, refinement. If a clergyman be practically indifferent to the effect of his preaching, his manner will naturally be spiritless. He will appear in the pulpit, as the generality of the people in their pews; he to read his sermon, they to hear it; and then, every end of the two parties seems to be fully answered. Both leave the church; and on the succeeding Sundays, the physical act is repeated with the same consequences. But if a clergyman view his public instructions as concurrent with other important agencies to bring about a most serious effect, and an effect which properly begins when he has finished his part; or an effect to be added to what is already produced, in order to mature a great design always tending towards perfection, but certain never to reach it; this tendency, moreover, being subject to perpetual interruption;—if a minister of Jesus Christ thus "look before and after," nothing that he says



from the chair of instruction can be delivered without his affections acting upon his utterance. Not that all men, like the ancient father, thunder and lighten, while awakening the consciences of the impenitent, and confirming the souls of the elect. A feeble constitution, a mind naturally slow and unready, or a disposition incapable of approaching to any kind of fervid and impassioned emotion, will discover itself even in an evangelist. But with every deduction, a teacher, formed on the Christian model, will, as opposed to others, lead the devotion, and appeal to the hearts, of his congregation, as with the energy of an informing spirit, from whom is diffused around vitality and a principle of endurance. Now, I conceive, that the semblance, and much more, the actual possession and display of this character, must operate upon the irreligious themselves so far as to effect (while they are unconscious of the influence) this conviction.—“If the man be mistaken, he is nevertheless sincere!” Did this persuasion survive its immediate cause, the seed which falls by the wayside would spring up and bear fruit an hundred fold. As it is, it is trodden down, and the fowls of the air devour it.

Such then are the five principal causes which contribute to the modified popularity of evangelical preaching. Others, perhaps, might be advanced; though, I conceive, they may be all resolved into those already stated.

Imagine now a philosopher of the ancient world to have heard the apostles explain the scheme of the Gospel, omitting nothing, and giving to every part its proportionate importance—I would ask, whether this man would assure his instructors that their doctrine would forthwith be embraced by the majority of mankind, that is, *become popular*? The inquiry is its own answer. A religion which expressly requires the denial of ungodliness

and worldly lusts, and the active pursuit of sobriety, righteousness, and godliness, is formed to please human creatures, exactly as pain and sorrow are calculated to be chosen for their own sake. Look at the picture of Christianity, which a libertine poet sketched, when he copied, not from his fancy, but his convictions.

“All faith beside or did by arms ascend,  
Or, sense indulged, have made mankind  
their friend.

This only doctrine does our lusts oppose,  
Unfed by nature’s soil in which it grows;  
Cross to our interests, curbing sense and  
sin,

Oppress’d without, and undermin’d within,  
It thrives through pain, its own tormentors  
tires,

And with a stubborn patience still aspires.”

DRYDEN.

Is this the religion, which is to furnish materials for the speculation of philosophers, and to flatter the physical appetites of the populace! Here I shall venture to express a difficulty I have in understanding that part of our Lord’s appeal to his conduct, as proving who hears; namely, *to the poor the Gospel is preached*. If John’s disciples were to understand by this, that Jesus, (contrary to the practice of the Jewish hierarchy, who were “grieved” that he and his followers “taught the people”) meant spiritually to equalize mankind, by opening the kingdom of heaven to *all* believers, to plebeian and Samaritan, as well as to a rabbi, or a Hebrew of the Hebrews, the difficulty is removed. But if, in correspondence to a common interpretation, he would instruct John that the poor would more gladly than their superiors in riches and station, receive the Gospel, I must then assert, that my experience, if it do not positively refuse this interpretation, certainly does by no means confirm it. I incline rather to think, that religion takes its station more frequently in the first and second ranks above the poor, than with poverty itself. Nor does this opinion militate against the calcula-

tions of a consummate judge (Mrs. H. More), who somewhere says, that the most exalted piety in *individuals* is to be found in the two extremes of society. This is not denying, that taken mass for mass, the middle classes morally excel both the highest and the lowest. How many cottagers, and abject paupers, could I name, whose souls seem to be embittered against the Gospel of Christ Jesus, to a degree which some persons suppose exclusively to exist in the minds of metaphysical infidels! Oh, I could tell them, that Christ appears to be crucified afresh by beggars loathsome with wretchedness, and dying by inches beneath the combined pressure of hunger, nakedness, and disease; and under all this misery have I heard them justify their crimes with the readiness and dexterity of a practised sophist, as though they were as tenacious of their sins as of their lives.

The supposed popularity of evangelical instruction has been argued from the circumstances usually consequent upon the residence of an evangelical minister in a parish, where the preceding clergyman spent the summer with his fishing rods, and the winter with his dogs. The new minister generally increases the congregation, because his doctrine meets the taste of the major part of the parishioners. Such at least is the current mode of drawing conclusions. I allow the increase of the congregation *at first*, as a thing arising, in the absence of other causes, out of the fourth and fifth causes above adduced. But in *country* parishes, particularly where the clergyman is in effect a squire, or a half-squire, you must take into your account the operation of the *extra* causes concurrent with such as are more properly spiritual. I refer to the interest taken by the evangelical ministers in the instruction of poor children, which they personally superintend and pay for; to their pastoral visits; acts of

charity; readiness to give assistance, and protection, in cases where the unaptness and ignorance of the parties themselves expose them to losses; and, to their upright methods of transacting secular business. Could we look into men's hearts, how great a share of some clergymen's local popularity would be seen to proceed (forgive this bluntness) from the attractions of half-crowns, kitchens, cellars, and gardens! The objects of a pastor's bounty will swell the numbers of his congregation, and, with cheap and redundant expressions of gratitude, promise much; but (poor self-deceivers!) whatever they do, they will not return him the only thing he wants, namely, that they should "repent and be converted, that their sins may be blotted out." Little do they suspect, and no persuasion will convince them, that the wisdom of winning souls is all the while exercising itself to gain their's. Some indeed *are* won; but the rest receive the Sunday sermon and the weekday donation with one and the same feeling; I mean, as far as the reception of either confers a spiritual benefit. Among the absentees from the church of such a clergyman, will be found men who cannot be allured thither by any bait save that of worldly interest. For example, substantial farmers, who are constant hearers up to the Sunday immediately preceeding the Tuesday or Friday when the tithes are to be finally settled; and who hope, by thus timing their attendance, to soothe a new incumbent into a low composition. As he seeks "not their's, but them," so they seek not him, but *his*. But no moderation on his part can draw these wanderers back again. The rocks will not smile when the Sabbath appears; "and the sound of the church-going bell" will be heard without emotion in houses situated within a few grave's length of the church itself. Their inhabitants were perhaps found in their pews, not seldom in



the new clergyman's first quarter's residence ; but when it was *found out* that he really meant what he said ; and seriously designed, under the agency of the holy Ghost, to "convince men of sin, of righteousness, and of judgment ;" when the seceders saw that, according to his scheme, something was actually to be done, "a cup to be drunk of," and "a baptism to be baptized with," they would leave him to "go out into the high ways and hedges, and gather the poor, lame, and blind." *Then* he might "compel to fill his house ;" but themselves "will not taste of his supper." There are certainly exceptions to this part of my statement, even at this day. The picture, however, which Addison painted of a country church\*, like other originals of the great masters, is seldom well copied. I confess, indeed, that the only thing in the original which I ever admired was the number and external regularity of the congregation. All the rest is doubtless a passably faithful representation of nature ; but nature has her deformities, and many of them sufficiently repulsive. Whatever there was in Coverley church, church-yard, and clergyman, there was no religion. Neither, it will be said, was there any evil. This is asserting a great deal. I want to know, whether Christianity allows the existence of a something which she can neither praise nor blame ; and whether a clergyman can preach, and a layman hear, a sermon, which leaves them both precisely as it found them. Christ's words are, "he that is not with me is against me." In the reign of Anne, the recollection of the Establishment's struggles, first with the Non-conformists, and then with the Papists and its outward triumph

over both, was sufficiently fresh to cause, in the bulk of the people, such a predilection in favour of the church, as persuaded them to attend its services with a degree of personal interest. *Victrix causa placuit.* Yet of the rustics of Coverley it must be said, that they were either drawn to church by the baronet's influence, or they went thither because they went. A century is just elapsed since those days. The populace do not seem now to have a more natural prejudice in favour of religious observances than their superiors. How matters stand among the Dissenters, I know not ; and I wish that some competent person among them would inform us, whether, in their congregations, the indigent members exceed in numbers or spiritual excellence the more affluent. You would not, Sir, I presume, refuse to admit his statement, bearing, as it would do, upon the great subject of our "common salvation," and tending to ascertain the degree of acceptance which evangelical preaching now obtains in the various divisions of the Christian world, and specifically among the poor. However episcopalians may disapprove of the discipline of the separatists, yet all practical believers will range under one banner, when the Gospel itself, the acknowledged hope and consolation of all, is opposed, as such, to the craft and violence of the world at large.—The matter is certainly very serious. Machiavel himself, I have been told, regarded the popular desertion of public worship, and the neglect of the Sabbath, among the marks of a declining empire ; and, on this consideration, advised even atheist legislators to maintain the exterior forms of religion. Napoleon appears to have adopted the Florentine's policy. Should he become (as Mr. Walsh suggests) the prophet as well as the emperor of the west, this ultimate reach of despotism may be ventured with a view to secure the conquests of the sword by the firmer triumphs of a new faith.

\* Spectator, No. 112. See also No. 106.—Either the character of the English yeomanry and peasantry is radically changed since the days of Addison, or his account of the chaplain's influence over the tenantry is a false picture. Mr. Crabbe seems to have characterized mankind with greater accuracy.

He may know, what Pascal has taught us all, that men never do evil so cheerfully and effectually as when they do it upon a false principle of conscience.

NICANDER.

P. S. Since the above was written, I have referred to the Review of Ingram in your volume for 1808; and perceive, that on several points, my opinions are coincident with those expressed by the critic and his author. However, on so wide an expanse of subject, the most inexperienced adventurer may discover objects, either accidentally overlooked, or regarded as comparatively unimportant, by such as have traversed the same level, far better able than himself to measure its length and breadth, and to ascertain its relative bearings.

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#### HINTS RELATIVE TO THE DUTY AND MODE OF MAKING A WILL.

(Concluded from p. 425)

If a parent survive, and need the assistance of a child, it is unquestionably the first of his duties to take care of that parent. It may be right to remark here, that, in case of intestacy, a parent cannot inherit the *landed property* of a child. This would pass to an uncle rather than to a parent. But, on the contrary, a father is the representative of a child, with regard to *personal property*; and, in case of the child's intestacy without offspring, he would enjoy the whole of it. But a mother would only take a share of this property, in a similar proportion to that which would be enjoyed by each of the brothers and sisters of the deceased child.

With regard to brothers and sisters, if there be not a will, the eldest brother is the heir to the landed property of all of those that do not leave children; but the personal property is divided equally among the survivors; the children of a deceased

brother, or sister, dividing among them, by the statute of distribution, the share that would have been taken by their parent. A testator, however, is not bound by this rule, and though he be at liberty to distribute his property in whatever way he may think right, a sense of obligation to the parents from whom brothers and sisters mutually spring, independent of the affection which they naturally feel, or ought to feel, for one another, will, it is presumed, induce a testator to advance their interest in preference to that of other persons. The share that shall be given to each must be regulated by a variety of circumstances; such as the favours and attentions that have been received by the testator; the professions or promises that have been made by him to them; and the need in which the individual stands of the testator's help.

It may not be improper to remark here, that though, in case of intestacy, the eldest brother, or his eldest male descendant, is heir to the landed property of all the brothers and sisters that do not leave children, and though brothers succeed each other according to seniority in their heirship, yet if all of them die without children, and leave several sisters, these sisters will not inherit the estate in succession, but the inheritance will be divided equally between them as co-heiresses.

It is also not unworthy of remark, that brothers cannot inherit a landed estate unless they be of the whole blood; that is, unless they be descended not only from the same father but from the same father and mother. For instance; if a father die and leave two children by different mothers, in case the first of these die, during the life of the father, the second will succeed as heir to the father; but if the father die first, and then the eldest son, the second will not succeed to the inheritance, because he is only of half blood with the eldest; and the estate will pass to



the father's brother in preference to him.

With regard to personal property, however, brothers and sisters of half blood take their shares of it, equally with those of whole blood.

These peculiarities are mentioned in order to shew the niceties of the law, and the necessity of taking good legal advice, in making a testamentary distribution of property. Those who wish farther information on the subject of title by descent are referred to the commentaries of Sir William Blackstone, in which it is ably and fully discussed, vol. ii. page 200.

Nephews and nieces come next within the notice of a testator; and here it may not be improper to observe, that though nephews and nieces take the share of their deceased parent in any interest in personals that might descend to that parent in consequence of the intestacy of their uncle, yet the children of these nephews and nieces do not take any share of such division in case their parent die before them. A testator, however, is not bound to regard such a law, and will perhaps think it right, if he have no children of his own, to consider the children of a nephew or niece among his next of kin, and as holding the place of their deceased parent, still proportioning the share of such grand-nephew, or grand-niece, according to the different circumstances that operate more or less in favour of one or other of them, compared with those of others, in a similar degree of relationship. The claims of these different persons are derived from the obligation of the testator to the ancestor, which they have in common with himself; and, therefore, the further this common ancestor is removed, the weaker the obligation necessarily becomes, and the more open the testator is, by nature as well as by law, to consider the claims that other persons have upon him.

The relationship of cousins is so slight, that it seldom operates on

Christ. Observ. No. 116.

the mind of a testator, unless other circumstances are blended with it. First cousins, however, descending from a common grandfather, may naturally be supposed to feel an attachment to each other, of no small degree of force. Their intimate and familiar habits, especially in the early part of life, naturally lay the foundation for a friendship and affection which often have considerable force through the remainder of it; and, when no nearer relations intervene, cousins very properly claim considerable attention in the posthumous disposition of a testator's property.

Poor relations again have a claim to be remembered, in preference to other necessitous persons; for this strong reason, that, if relations do not provide for them, they have no reason to expect that others will: "mankind," as Dr. Paley observes, "by a kind of established consent, leaving the reduced branches of good families to the bounty of their wealthy alliances."\*

A married man should consider not only the claims which his own relations have upon him, but those also which may be justly made by the relations of his wife. And if the wife be dead, her relations ought not to be forgotten; especially in those cases, which are not unfrequent, where no inconsiderable part of the property has been either acquired by the assistance, or preserved by the œconomy, of this wife. This remark will apply with equal force, when a widow has property to bequeath, which property was either acquired, or increased by the exertions and care of a deceased husband.

A second marriage has too often obliterated the recollection of those obligations which were incurred by that which preceded. It is to be hoped, that when this has happened, it has proceeded from forgetfulness rather than from deliberate and intentional injustice; since it cannot

\* Principles of Moral and Political Philosophy. Vol. i. page 227.

be doubted, if near relations do not intervene, that such interesting connections have a just claim on a testator's recollection.

Next to those persons who are related by blood and alliance, perhaps none have a greater claim on the remembrance of a testator than trusty old servants : to their attentions all are more or less indebted, and from them many derive, without thinking upon it, a very considerable share of their ease and comfort. Legacies to servants ought not to interfere with the higher claims of relations ; but not unfrequently, a handsome token of regard, and sometimes an annual allowance for life, may be spared from the testator's effects, for one, or even for several such valuable domestic friends, without essentially interfering with the provision that relations have a right to expect. A difference, however, may justly be made between the conduct of a testator who has no wife, and one who has. When a wife survives, to whom the servants are equally valuable, and with whom, after the death of the testator, the same establishment will probably be continued as during his life, it may be a question how far the provision for such servants should be left to her discretion. But if there be no wife, there cannot, I think, be any doubt of the just claim which old and trusty servants have to a handsome notice.

Servants are not the only persons in this class of a testator's connections, who prefer a claim to his remembrance. If there be children of servants, or poor neighbours of any other kind, whose comforts have been increased, or whose misfortunes have been mitigated, either by the regular or occasional benefactions of the testator, such persons ought not to be forgotten ; but, as far as other circumstances render prudent, a provision should be made for continuing those kind acts, either in part or in the whole ; and, as nearly as possible, in the same way in which the as-

sistance was afforded during the life of the testator.

Benefactors are of two kinds ; such as, by their rank in life, are above the need of a return for the assistance they afford ; and such as, though able and willing to do a kind action, are so situated as to require, when a proper opportunity offers, a return either of the same services, or of those of a similar sort. To the first, a respectful token of remembrance is often valuable, not so much on account of the intrinsic value of the legacy as of the testimony it affords of the grateful feelings of the testator. To them it cannot be necessary to leave such a portion of the property as shall in any degree interfere with the claims of relations. But with regard to the latter, the degree of benefit conferred upon the testator should be well considered ; and if this has been important, justice as well as gratitude require that the token of remembrance should bear some proportion to it.

Most men belong to a profession ; and this forms a line that regulates much of their manners, both in thinking and acting ; a great part of their lives being of course spent among those who are engaged in a similar pursuit. If, therefore, the interest of the profession itself can be promoted, or that of those who pursue it be benefited, either generally or in particular instances, without interfering with higher claims, it must afford satisfaction to every liberal mind. Institutions formed for the relief of persons who have been less fortunate in their exertions, or for their necessitous widows and orphans, have a particular claim on the recollection of those who have been more successful ; particularly if these latter are indebted to the profession for no inconsiderable part of their affluence ; and still more forcibly, if they have no near relations to whom they can leave their property after their death.

Public charities are so numerous in this metropolis, that they justly



entitle its inhabitants to the encomium of being charitable. The motives, by which the choice of the institution on which to bestow benevolence is influenced, are so various that it is not possible to enumerate them. Whatever these be, they operate with equal force when the question arises how the surplus of property shall be disposed of after death. If men are inclined to contribute to the support of an institution during their lives, that same inclination should induce them to provide for its continued support after their death; and a sum, sufficient to produce at least an equivalent to the annual donation which they have been accustomed to bestow, may be spared, in most instances, without interfering with the just claims of relations, be they ever so near; and when these are far removed, the claims of public charities become so much the stronger, and a greater or smaller sum may be devoted to their service, according to the views which the testator has of the utility and claims of the respective institutions.

Having thus finished the hints which I purposed to offer on this interesting subject, I conclude with two remarks. The first I would gladly address to the solicitor employed to assist a testator in drawing up his will, if I were not conscious that the delicacy of his situation will not allow him to interfere on such a subject without the sanction of higher authority. I therefore beg leave to put it in the form of a question to the members of the British legislature; and it is as follows:—"Would it not be beneficial to the community at large, not only to authorize every legal man to read to his client, before he proceed to draw up his will (unless the extreme illness of the client render this inexpedient) an address somewhat similar to that which follows; but also to impose an obligation upon him to certify, at the close of every will to which he is a witness, that he has done it; under a penalty, on the part of the solicitor, of twenty pounds for every omission?"

PROPOSED ADDRESS FROM THE SOLICITOR TO HIS CLIENT.

"Before I proceed to execute your instructions, it is my duty respectfully to remind you not only of the importance of making choice of able, active, and conscientious persons to be your executors, but of the necessity of abstracting your mind from all hasty prejudices and undue partialities, in the directions you are going to give for the distribution of your property. I beg leave also to remind you, that the following persons (if there be such), appear to have a just claim on your deliberate consideration.

"First, your wife.

"Secondly, your children; with their wives and children; and those of your wife by a former husband, if she have any.

"Thirdly, your parents.

"Fourthly, your brothers and sisters; whether of whole blood or half blood; whether legitimate or illegitimate.

"Fifthly, your nephews and nieces, with their children.

"Sixthly, your cousins, with the greater or smaller claim that they have, in consequence of their attentions and kindness to yourself, or their own individual necessities.

"Seventhly, your servants and dependants.

"Eighthly, your benefactors and friends.

"Ninthly your professional connections; and such institutions as are formed for the relief of those who have been less fortunate in your own line of life than yourself.

"Tenthly, public charities, particularly those which have been the objects of your more immediate attention."

I am aware that this precaution would not be of any avail in the far greater number of instances in which it might be employed; but if a few only were influenced by it to make a more just distribution of their property than would otherwise take place, the labour would not be in vain.

My last remark I also put in the form of a question ; and I beg leave to address it to clergymen, and to ministers of religion of every denomination.

"Would it not be beneficial, occasionally, and perhaps at stated times, not only to urge on the individuals of your respective congregations the

importance of making their wills, but to offer a few hints relative to the mode in which this duty may most reasonably and justly be performed ?" A judicious discourse of this kind was published in the year 1802, by Samuel Charters, D. D. minister of Wilton, in North Britain.

## REVIEW OF NEW PUBLICATIONS.

*The Select Remains of Mr. JAMES MEIKLE, late Surgeon in Carnwath ; or Extracts from Manuscripts found among his Papers, entitled, 1. The Monthly Memorial, or a periodical Interview with the King of Terrors 2. A Secret Survey into the State of the Soul. 3. The House of Mourning, or Poems on Melancholy Subjects. 4. The Tomb. 4th Edition. Edinburgh, Ogle ; London, Ogle. 1810. Price 8s. pp. 488.*

WE greatly doubt whether the difference between active and passive habits so ably pointed out by Bishop Butler in his Analogy, is as much attended to, or as much understood, as its importance demands. That habits thus distinguished bear an inverse ratio to each other, these increasing whilst those decrease, is a simple fact, discoverable by experience. Level, however, as the knowledge of this appears to the most ordinary intellect, to notice and sift it out of the dust is the effort of no common understanding. But what ought to raise that coolness of curiosity with which merely abstract questions may be viewed into a warmth of anxious self-examination is this, that the passive habit may decay whilst the active habit does not strengthen : the consequence of which is, that the heart becomes callous to good impressions, and receives more and more the stamp and character of opposite sentiments.

That the daily instances of men's dying around us give us daily a less sensible passive feeling, or apprehension of our own mortality, yet greatly contribute to the strengthening of a "practical" regard to it in serious men, is the bishop's own remark. But let it be observed, that it is "serious" men who are thus benefited : others by these very events become more and more hardened and insensible. How far the consideration of this state of things might tend to check a disposition towards a religion centring in the feelings merely : how far it might conduce towards consoling the minds of those sincere persons, who fear they have gone back in religion, when in fact they have advanced, the first blaze of the passive affections having been mistaken for the pure and steady flame of genuine piety : how far, above all, it ought to lead to a constant dependance on divine grace, without which the word may be heard with joy, and yet no divine principle take root, is a field of very wide and interesting inquiry. But we cannot enlarge upon these topics without overlooking the volume which has suggested them.

The work entitled "Select Remains of Mr. James Meikle, surgeon in Carnwath," is thus divided : —1st, a Monthly Memorial, or periodical Interview with the King of Terrors ; 2dly, a Secret Survey into the State of the Soul ; 3dly, Poems



on Melancholy Subjects ; ending, 4thly, with some Verses on the Tomb. We are not surprised to find that it has passed into a fourth edition, and very much rejoice at it, though it conveys a tacit reproach to us for having so long delayed to place its merits before our readers.

But let us not raise expectations which will not be realized. The work is that of a pious man with a good understanding. It abounds with solemn sentences and nervous expressions, nor is there a total deficiency of elegant diction. But whoever thirsts after pure writing, principally, will not be satisfied with the plain and humble surgeon of Carnwath.

Of the poetry we will only say, that it abounds with excellent sentiments ; but it is unquestionably more allied to prose than almost any thing of the sort we ever read. It would be difficult to produce six lines together which tower up to mediocrity. It might, perhaps, be necessary to justify this sweeping condemnation, by some specimens—but the case is clear—it is conceded by the editor ; and we are, besides all this, far from wishing to expose to ridicule any thing so well meant, and breathing so much of a Christian spirit.

Having thus disposed of that part of the work which we wonder the revising judgment of surviving friends could term *poetical*, we turn to the two other divisions of it. Here we find many expressions which sound discordantly upon our “southern ears,” some which do not implicitly obey the rules of English grammar, and others which we apprehend are *nova vocabula* even to the Scotch themselves. But suffice it to say, on this head, that we wish nothing of a more pernicious quality had ever reached us from that quarter of Great Britain.

The *Monthly Memorial* is distinguished from the *Secret Survey*, not only as being less diffusive, but, if

we are not mistaken, as intended by the author himself to have been given at some time to the public ; whilst it is evident, we think, that the *Secret Survey* was never designed to be other than secret.

The circumstance, however, that such a private examination as the *Monthly Memorial* is intended to be made public (if we are right in this conjecture), and that such an one as the *Secret Survey* “*may eventually*” be sent abroad for general inspection, has ever presented itself to us as one main consideration with respect to the question of their utility. That there are persons who can address a large audience with the same simplicity with which they would speak to a dying man, we have no difficulty in acknowledging ; nor do we deny that a *Monthly Memorial*, or *Secret Survey* may be instituted ; the one designedly for public perusal, the other under a knowledge of the possibility of such a contingency, without any violation of Christian integrity, or any deviation from that lowliness of mind which becomes the follower of Christ. But we must ever maintain, that the danger arising from this quarter ought to be distinctly seen, and deeply felt, in order to be avoided. It has been a matter of objection with some against all things of the kind, that to commit every secret thought to paper is placing the mind upon a stretch of sincerity from which it may frequently recoil, and thus a habit of dissembling be introduced. We think there is weight in this sentiment. But if allowed to the utmost extent, it does not proceed the length of discrediting entirely the adoption of these modes of self-examination : it goes rather to the regulation of them when adopted. But upon this question we mean not to pronounce an opinion : like that concerning a common-place book in literature, it will always have advocates on each side. That there have been many good men who have not pursued this

precise method, no one doubts for a moment—and who will refuse to admit the great value of such confessions as those of Corbet, Adam, and Milner ; or those, of a more ancient date, from Ephraim the Syrian, St. Augustine, and St. Ambrose.

But it is time to furnish our readers with some extracts, to prove that we have not entertained an unfounded opinion of this publication. It will appear, we are persuaded, that although the author was professionally placed amidst scenes calculated to deaden the passive habits, the active ones of seriousness and watchfulness progressively acquired strength and vigour.

The following reflection from the *Monthly Memorial*, p. 9, is not recommended by novelty in a theoretical sense ; but it indicates a state of mind by no means common in the midst of health and worldly avocations.

“ This night I confess before Thee, who only hast immortality, that I believe myself mortal. Soon the eye that guides, and the hand that holds this pen, shall crumble into dust in the cold grave, and my soul shall go to dwell in the world of spirits. O solemn removal ! awful change ! eternal state ! Is there not a friend to attend and comfort me through all ? Ah ! no ; my friends, the nearest and dearest, are at best but compassionate spectators : they may weep at my bed-side, but cannot take one blow for me in the hottest battle. Yea the angels may minister to me on this side the river, and on that side the river, but not one of them can descend with me into the swellings of Jordan. But, O merciful High Priest ! who in my nature has tasted of death, to soften mine, thou shalt go down with me into the flowing stream ; and at thy presence the raging torrent shall divide, and I shall have a pleasant entrance into Emmanuel's land. Woe to him that is alone in the hour of death ! When I fight my last enemy, be Thou my shield ; when I walk in death's dark vale, be Thou my sun ; and then foes and fears shall distress me no more.”

Many a thunder-storm is heard without rousing the serious spirit manifested, p. 42. “ What awful

thunders in the natural heavens have I heard this day ! O that they may remind me of that tremendous day when nations, tongues, and tribes, shall be convened before the bar. O to be at peace with the Thunderer !” But we must not pass by two or three affecting instances of mortality given in some of the preceding pages.

“ This day a parent is carried to his long home, who not long ago deplored the apprehended decease of a child ; but little thought he that death's suspended scythe should, passing the child, sweep himself away ! The tragedy is continued, but the persons changed. The tears still trickle, but are turned from the parent's eye, that being shut in death, and pour down the children's cheeks.” p. 24.

“ This day I attended the funeral of one who, returning from a visit made to his friends, expires in the open air, falls from his horse, and embraces the cold ground. Little did the family think that morning, when both the heads set out, that one of them had a very long journey before him, even to the invisible world of spirits ! Had an angel whispered in this person's ear at his friend's table, ‘ Thou hast but four or five hours to live,’ his soul must have felt an anxious confusion, which neither the entertainment nor the company could remove ! The married pair on whom forty-four annual suns had shone, are separated for ever without a farewell. Though all alone together on the way, the dying person speaks not a word, nor utters a groan.” p. 34.

“ This day has brought me the heavy tidings of a dear, a beloved acquaintance (C. B.) being hurried into the world of spirits. Indeed he was ready, which makes all other circumstances smile, though awful. The high fever was but the fiery chariot to convey him home ; the fall that fractured his skull was but hastening his soul to be crowned with glory. Here I see that no man knoweth love or hatred by all that is before him in this life.” pp. 38, 39.

That Mr. Meikle was more disposed to condemn himself than exult over others—that he was humble as well as watchful—let this reflection testify : “ How apt am I to forget that I must die ! and how seldom do my thoughts dwell on that momentous change that must pass upon me !” Who would have expected to have heard this language from one who devoted so



much time to self-examination on the subject of death. But vigilance and abasement are always found together. What a sense of the reality of invisible things is here ! "How are my departed acquaintances this night employed ? Just as they were employed below, heaven and hell are begun in time. If, then, I have not my conversation more or less in heaven, I may be assured that I shall never personally be there : he that ripens not for glory, must be fitted for destruction ; and to such, death is death indeed !" p. 58. Strikingly just are also the observations, p. 63.

"Though death is of great moment to a person's self, yet, a few friends excepted, what a trifle is it to the rest of mankind ! what a faint impression will it make, and how soon will the event be forgot ! for how should those remember that monitor of mortality, the death of their acquaintance, who forget that they themselves shall die ? And it is nothing to the other parts of creation though all the human race should fall into the grave, as the leaves fall thick on the field in autumn. I look through the window, and see that the lilies in the garden hang not their head, though their master is no more ; nor the tulips lose their sparkling variety of colour, though their proprietor is pale in death. And yet, surprising to tell, precious in God's sight is the death of his servants, his saints."

We quote the following alarming remarks, from a conviction of the sad prevalency of infidelity respecting eternal punishment.

"How miserable would our life be, if often visited with sickness, or attacked with such acute pain as I felt last night ! a pain so intense, that I cannot have a full idea of it, now that it is gone. What language, then, can describe, or what thought comprehend, the wretched state of those who feel pains infinitely more excruciating, and tortures infinitely more agonizing, than any thing in time ? while the soul, in every power and faculty, feels anguish and distress, torment, and despair, in a superior degree to the body ! And, alas ! how many are on the gallop to this dreadful state ! O for gratitude to my kind Deliverer ; and O to improve the rosy hours of ease and health in preparing for the world to come." pp. 74, 75.

In the eightieth page, we find this

good man exemplifying the character of a Christian, in praying for his personal enemy.

"This day, the man that was once bitterly mine enemy is in trouble ; but I behave as he were my brother ; and before Him who searches the heart, I desire to send my prayers to the throne of grace for him. He that rejoices at the calamity of his enemy, has a disease in his own soul that may cause him to mourn."

A very common and most melancholy case immediately follows.

"Whether shall I be most astonished at the stupidity of the dying sinner, or of his surviving friends ? Here an intimate acquaintance of mine expires, and his relations send him straight to heaven ; and yet, O strange ! and yet, though convinced that his death was at hand, he drops not a single word in commendation of religion ; he has nothing to say in praise of free grace. Though the great apostle Paul could say, 'Brethren, pray for us,' yet he asks not one petition to be addressed to the throne of grace for him, either by ministers or Christians that come to see him. He has no complaint of in-dwelling sin, or the errors of his life. He has not a word of advice to give to any around him. The best of saints have had their fears at death ; but this man has no fear, and yet no exercise of grace, or actings of faith. He is never observed to have prayer or ejaculation. Jacob on his death-bed could cry, 'I have waited for thy salvation, O Lord ;' and Paul, 'I know in whom I have believed ;' but he says nothing, and yet fears nothing !" pp. 80, 81.

With the short account of the death of a minister of the Gospel, we were much pleased.

"A minister of the Gospel, an eloquent preacher, is called home. In prospect of his approaching change, he built nothing on what he had taught to others, on his high attainments, on his sweet experience ; but quitting with all, he came as a needy sinner to an all-sufficient Saviour, held forth in the Gospel of free grace ; and thus chose to take his last hold for eternity." p. 96.

We add another striking instance of mortality.

"Some weeks ago, the mother of a large family lay so ill of a fever, that all hopes of life were lost. A son arrived at manhood, distant almost fourscore miles, hastens to see his dying parent, but expects, ere he

can arrive, that she shall be no more ; but, to his sweet surprise, she is getting better, and her affectionate husband is overjoyed at her recovery. The youth, with cheerful step, returns to the place of his employment, till a second sad message calls him to see his father in his last moments ; but ere he arrives, his father is no more ! He mingles grief with his disconsolate mother, and piously proposes to come and carry on his father's business, and rear up the younger part of the family, and nourish his mother in her old age. After going to that far distant part to settle his affairs, he returns to settle in his father's family ; but, O adorable providence ! whose path is in the mighty waters, and whose footsteps are not known, the fever that had afflicted the family seizes him ; and to-morrow he is to be laid by his father's side. Well, one prop after another may be removed, one comfort after another may perish ; but still God lives, and is the widow's judge in his holy habitation. In this providence, God says, ' Let the widow trust not in a son, but in me.' " pp. 122, 123.

Are we desirous to see the workings of Mr. Meikle's mind, when he himself has been afflicted ? We have, in p. 161, a very profitable and interesting description of a Christian who has just lifted up his head from the depths of affliction.

" From a most dangerous situation, in which I continued for two or three weeks, I am now greatly recovered ; but I am ashamed before my heavenly Father, that I should in the least dispute his holy will. O how rich is his grace, and how tender his love ! He has kindly restored me to health ; may I never forget my resolutions, nor for what I wished to live a little longer ! I see that past attainments can do nothing in new difficulties. I must daily and hourly receive grace from Christ for what I may be daily and hourly called to." pp. 161, 162.

Having thus given some extracts from the Monthly Memorial, we shall content ourselves with selecting a few passages from the Secret Survey.

Before, however, we proceed, we must remark, that, in our opinion, Mr. Meikle has fallen into a misinterpretation of the passage, " Be ye angry, and sin not." Certainly it can never be so construed (in accordance with other texts) as to allow passion in any sense allied to its commonly-received acceptance. As

to "*seeming to be angry*" for the purpose of intimidating the men of the world, how would such conduct comport with avoiding the appearance of evil ? We cannot allow of any such interpretation. "*Nostra arma sunt preces et lacrymæ*," said Augustine ; and one greater than Augustine has infallibly determined, that " the servant of the Lord must not strive, but be gentle and patient." Nor have we a doubt but that Mr. Meikle was particularly of this opinion ; but it is walking on a perilous edge to choose deliberately to "*seem to be angry*" upon any occasion. We turn with more satisfaction to what our author says respecting the joys and consolations he at times experienced.

" Though there is always a real communion, though not always sensible, as well as vital union maintained between the renewed soul and God ; yet at some times, for a few moments, I am favoured with such displays of his love, communications of his grace, glimpses of glory, and foretastes of heaven, that all the powers of my soul are both refreshed and ravished. Nor dare I challenge this as a delusion, for *it comes in a scriptural rational way ; and always then God is most adored, the Redeemer more endeared, grace more admired, death more welcome, sin more abhorred, earth more despised, and heaven more longed for*. Yet this attainment is but of short duration ; for God will have me, even in spiritual things, to walk by faith, and not by sense. What, then, must heaven be, where the joys of God shall pour into the soul through everlasting day !" pp. 198, 199.

The Scriptures inform us, that the belief of the Gospel produced in the early Christians, "*joy unspeakable and full of glory ;*" and why not in Christians now as well as in that period, it being certain that our Saviour is with his church "*always, even to the end of the world ?*" And to whom is it to be expected that such communications should be vouchsafed but to those who, like Mr. Meikle, are sober and vigilant, and cast all their care upon Jesus Christ. The Apostle having mentioned joy and peace as "*fruits of the Spirit*," and having opposed



them to "works of the flesh"—declares that "against such there is no law." He assures us, that "the kingdom of God is righteousness, peace, and joy in the Holy Ghost;" and that whosoever serveth God *in these*, is "acceptable to him, and approved of men."

Who are the men, then, who disapprove of all joy systematically? who apply the scythe of their censure indiscriminately to the noxious weeds and fragrant flowers springing up in the path of a Christian?—What law can they produce against the reception and experience of any fruit of the Spirit?—Many a Christian, without doubt, during his earthly pilgrimage, is clothed with the sackcloth of heaviness and mourning, and lays it not down till he take up the garments of praise and felicity in heaven: but is it not equally true, that they who exclude joy by system have adopted a scheme very different from that Gospel which is "glad tidings of great joy to all people." At the same time, we are most feelingly alive to the supreme importance of searching whence such joy springs, and whither it tends; and we find Mr. Meikle himself jealous over his own heart upon this head, in the very passage we have quoted.

One passage, p. 214, had much better have been suppressed. It seems to indicate that the Secret Survey was meant to be secret.—We insert the following useful reflections on prayer for temporal and spiritual blessings.

"When we are very fond of any created good thing, we are apt to have a full belief that we shall obtain that very good thing; and when disappointed, we conclude, that as our faith has been false in this and that particular, so our faith of perseverance and heavenly glory at last may deceive us, and we perish. But this is our mistake. Our faith of spiritual good should be as full of assurance as possible; but with respect to our faith for the blessings of time, it should be far otherwise; our resignation to the divine disposal should be of equal extent with our faith, and then we shall never be disappointed. Again, our faith in spirituals may be particular for this or that Christ. Observ. No. 116.

grace which we stand in need of, as the disciples who pray, 'Lord, increase our faith.' But our faith in temporals should be general, that what is good the Lord will give; and we ought not to presume to teach infinite Wisdom what is good for us; since the want of a son, and the death of a dear friend, may do us more good than the gift of the one, and the recovery of the other." p. 220.

In an observation which follows, respecting children, there seems a little inconsistency with these remarks. "We are not to expect a promise that our sons shall serve God in the Gospel of his Son, though we may dedicate them to God in that view," p. 221.—No; but surely, if we dedicate them to Jesus Christ in faith, we may and ought confidently to rely that He will hear us. He healed the sick of the palsy, seeing the faith of those who brought him. The passage preceding this, we recommend to the attention of those of our readers whom it may concern.

"Moreover, when we have a strong affection for any thing, we are ready to take our fancy for faith, and our passion towards any point as a promise given to us that we shall obtain our desire; and especially, if we recollect any scripture-text that will any way apply to our wish or view, we take it as a promise injected to us, and so allow ourselves to be deluded. But we are not to expect revelations from Heaven (whatever God may grant to some saints) as the rule of our conduct, nor are we to apply particular promises in perishing things; though we may believe, if we belong to God, that he will guide us with his counsel while we live, and afterwards receive us to glory." pp. 220, 221.

Concerning this posthumous work, we have already delivered our judgment. The poetry is not even moderately moderate. The prose abounds with some singular and some ungrammatical expressions, and has many quaint alliterations. For example, "I am going to a world of friends, where there is neither sin nor self, feud nor fraud."—"I know not what may be my last words: then, since ignorant of mine *ultima verba*, may my *penultima* be a song of triumph over death and the grave." We discover, too, a leaning towards the strong doctrinal system of the

Presbyterian Church. Generally, indeed, the Calvinism of our author is clothed with flesh and sinews, and steps forth in fair and comely proportion; though on one or two occasions, there may appear more than some readers will relish of the anatomy of the Calvinistic scheme. This, however, we will say, that we most sincerely pity the fastidiousness of that man's mind, who could turn from this volume, so eminently calculated to excite Christian seriousness, with any sentiment allied to disgust and disregard. It is scarcely possible to dip into any part of it, without finding the author, when in the midst of life, such as we should desire to be at the hour of death.

But there is one point which, beyond all others, we are desirous to press upon the observation of our readers: we mean, the use which is made, in this work, of the promises of the Gospel and the doctrines of grace. Mr. Meikle did not venture to contemplate the approach of the king of terrors, without the cross of Christ being in sight, on which he who had the power of death was destroyed. He viewed death with composure, because he was one who could humbly say—"Miseria mea miserationes Domini."

Having said this generally, we cannot conclude without inviting the bigotted churchman, in particular, to peruse carefully the life of this good Presbyterian, and recommending it to him, instead of declaring all the ordinances of the church of which Mr. Meikle was a member to be inefficacious, to mark rather, for his own imitation, their manifest efficacy in the conduct of this excellent man. We would advise him, instead of consigning over such men as Mr. Meikle to uncovenanted mercy, to see whether he himself really trusts in that merciful covenant of grace, in which Mr. Meikle evidently reposed all his confidence.

We would likewise invite those who have adopted violent and indiscriminate prejudices against all

Calvinists, as being careless and presumptuous, &c. &c. to behold in Mr. Meikle an union of vigilance with composure, and to take notice that he considered the church not only as a *feast* to which he was freely called, but as a *vineyard* also, in which he was bound to work.

From the worldly-minded man, who considers gloom and religion to be convertible terms, we have one request to make—that he will at least observe a simple fact stated in the preface (if he will not proceed beyond the preface) that few Christians were of a more uniformly cheerful and lively turn of mind than Mr. Meikle, and yet he passed much of his time in meditation on mortality and immortality.

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*The Borough; a Poem, in Twenty-four Letters.* By the Rev. G. CRABBE, LL. B. London: Hatchard. 1810. 8vo. pp. 344.

MR. CRABBE has long been known to the world as a writer of much originality and considerable merit; the successful cultivator of a field of poetry peculiar to himself. Twenty-seven years have elapsed since the appearance of his first productions, consisting of three short pieces, entitled, *The Library*, *The Village*, and *The Newspaper*.

These seem to have been very well received; and "*The Village*" had merit enough to earn a letter of approbation from Dr. Johnson. The author, reasonably elated by such a testimonial, has inserted it in the preface to the second edition of his works; and the letter, though short and of no intrinsic importance, has yet something sufficiently characteristic of the writer to interest the lovers of Johnsonian scraps. We shall, therefore, copy it for their gratification. Mr. Crabbe, while the work was yet in manuscript, had laid it before the Doctor for revision. Johnson's imprimatur is as follows:



"Sir,

"I have sent you back Mr. Crabbe's poem, which I read with great delight ; it is original, vigorous, and elegant. The alterations which I have made, I do not require him to adopt ; for my lines are, perhaps, not often better than his own : but he may take mine and his own together, and perhaps, between them, produce something better than either. He is not to think his copy wantonly defaced : a wet sponge will wash all the red lines away, and leave the pages clean. His dedication will be least liked : it were better to contract it into a short sprightly address. I do not doubt of Mr. Crabbe's success.

"I am, Sir,

"Your most humble servant,  
"SAM. JOHNSON."

The approbation bestowed on Mr. Crabbe's first performances, seem either to have satiated his ambition or to have disappointed his hopes ; for he did not favour the public with any new exertion of his powers till after an unaccountable lapse of twenty-five years. Whatever was the cause of this delay, its effect was certainly that of amelioration. In a second edition of his works, published in 1808, appeared, for the first time, "The Parish Register ;" a poem, in our opinion, decidedly superior to any that he has produced. There were also added to the collection several smaller pieces, of considerable merit. His last publication is that which forms the subject of the present review.

Mr. Crabbe must certainly be classed among the rural and domestic poets ; but, from all others of this class he differs so widely, that his poetry must be considered as forming a distinct genus in the analysis of poetry. No topics, perhaps, have more frequently furnished materials to the poet than the manners, habits, and sentiments of the vulgar ; but it has been always hitherto thought necessary to exhibit them in some disguise, and to suffer

them to borrow from fiction the delicacy and *amiableness* which nature had denied them. Turning from the corruption of towns and villages, the rural poets have generally repaired to the solitary cottage, or the hermit's cell, and the peace and innocence, which even there they failed to find, they have been accustomed to supply by their imagination. Far removed from this delicacy, Mr. Crabbe enters into a resolute detail of poverty, profligacy and disease ; is more conversant with workhouses, than with grottos ; and, instead of the sentimental distresses of Floras, Delias, and Strephons, enumerates the substantial grievances of Bridget Dawdle, Richard Monday, or Peter Grimes. He loves to exhibit his personages just as he finds them, in all their native coarseness and depravity, or in all their simple and unvarnished merit. They owe to his muse no favour, but that of drawing them from obscurity.

If such descriptions as those of Mr. Crabbe related to more polished scenes, and to persons of higher rank, they would properly be called *satires*. He has, therefore, been judiciously characterized as "*The satirist of low life*.\*" It is to the delineation of character and manners that he chiefly applies himself ; and his delineation, if just, is at least severe. Though not unwilling to praise, and well able to give to the charms of humble virtue their true energy and grace, it is by no means with an indulgent eye that he contemplates the scenes before him. He seems to be more on the watch for matter of censure than of panegyric, and paints the depravity which he finds in colours so vivid, that he has been thought to sacrifice resemblance to effect. Of this, however, we acquit him. Life supplies but too copious materials to the pen of the satirist, be his thirst for censure what it may. No doubt such characters as his Blaneys and his Grimeses may

\* Edinburgh Review of Crabbe's Borough.

be found ; but we believe the poet has gone somewhat out of his way to find them, and that they are of the very worst kinds which he could have selected.

If considered as a descriptive poet, Mr Crabbe has also strong peculiarities. The pencil with which he delineates nature is obviously the same that he employs upon character. Little solicitous about the intrinsic beauty of his subject, his great aim seems to be to represent with fidelity and force ; and he is anxious to leave nothing unrepresented which can add to the completeness of his picture, without considering whether it adds or not to its attraction.

The characteristics above pointed out are to be found in all the poems of this author ; in none so strongly marked, perhaps, as in that which he last published.

The first of the twenty-four Letters of which this poem is composed, exhibits powers of description well calculated to raise the most advantageous prejudices in favour of the rest of the work. The busy and variegated prospect presented by a sea-town and its environs is sketched with great spirit and effect. The river, the quay, the limekilns, the walks, and the tea gardens, and, lastly, the ocean itself, in the terrors of its turbulence and in the majesty of its repose, are brought to the eye with a minuteness and accuracy which seems almost to blend the province of the painter with that of the poet. Those, to whom a sea prospect is at all familiar, cannot fail immediately to feel the *truth* of the following delineation.

"Be it the summer noon : a sandy space  
The ebbing tide has left upon the place.  
Then, just the hot and stony beech above,  
Light twinkling streams in bright confusion  
move,

(For heated thus the warmer air ascends,  
And with the cooler in its fall contends).  
Then the broad bosom of the ocean keeps  
An equal motion ; swelling as it sleeps ;  
Then, slowly sinking, curbing to the strand,  
Faint lazy waves o'er creep the ridgy sand,  
Or tap the tarry boat with gentle blow,  
And back return in silence, smooth and slow.

Ships in the calm seem anchor'd : for they  
glide

On the still sea, urged solely by the tide.  
Art thou not present this calm scene before,  
Where all beside is pebbly length of shore,  
And far as eye can reach it can discern  
no more ?

Yet sometimes comes a ruffling cloud to  
make

The quiet surface of the ocean shake ;  
As an awakened giant, with a frown,  
Might show his wrath, and then to sleep  
sink down " pp. 9, 10.

To the concluding simile, though it has a certain air of boldness and force, we must object, as too *recherché*, and little calculated, besides, to aid the imagination of the reader. To illustrate the agitation of the ocean by the wrath of a giant, is to explain what is familiar to every body by that which nobody knows any thing about.

In the next letter, we have the tale of Thomas and Sally—than which we will venture to pronounce there is no piece in the whole range of English poetry possessing superior power of genuine pathos—of that true pathetic, which flows from the purest and most elevated sources, undebased by any admixture of false sentiment or unchristian passion.

This touching story is so well known, that it is unnecessary to extract it for the reader's perusal. Yet we must be allowed to record a part of it, both for the benefit of those of our readers, probably few in number, who may not have access to the work itself, and in order to recal it to the recollection of those, if such there are, who suppose that there is any finer or more attractive vein of poetry than that which is opened by religion.

"Still long she nursed him ; tender  
thoughts, meantime,  
Were interchanged, and hopes and views  
sublime.

To her he came—to die—and every day,  
She took a portion of the dread away ;  
With him she prayed, to him his Bible read,  
Sooth'd the faint heart, and held the aching  
head.

She came with smiles the hour of pain to  
cheer,  
Apart, she sigh'd ; alone, she shed the tear ;



Then, as if breaking from a cloud, she gave  
Fresh light, and gilt the prospect of the  
grave." pp 25, 26.

We cannot resist the temptation  
to add the succeeding passage.

"One day he lighter seem'd, and they for-  
got  
The care, the dread, the anguish, of their  
lot.  
They spoke with cheerfulness, and seem'd  
to think,

Yet said not so, 'Perhaps he will not sink.'  
A sudden brightness in his look appear'd,  
A sudden vigour in his voice was heard.  
She had been reading in the book of prayer,  
And led him forth and placed him in his  
chair ;

Lively he seem'd, and spoke of all he knew,  
The friendly many, and the favourite few.  
Nor one that day did he to mind recal,  
But she has treasured, and she loves them  
all ;

When in her way she meets them, they ap-  
pear

Peculiar people—death has made them  
dear.

He named his friend, but then his hand  
she prest,

And fondly whisper'd, 'Thou must go to  
rest ;'

'I go,' he said ; but, as he spoke, she found  
His hand more cold, and fluttering was the  
sound ;

Then gazed affrighten'd ; but she caught a  
last,

A dying look of love—and all was past !"

p. 26.

After thus exhibiting his powers  
in the descriptive and the pathetic,  
Mr. Crabbe introduces us, in the suc-  
ceeding Letter, to a very different  
style of composition : and gives a  
specimen of his talents for light and  
playful satire.

In the vicar of the parish, we are  
presented with a clerical trifle of a  
very entertaining cast ; not of that  
ordinary class of foppish divines,  
who differ from other fops only in a  
slight distinction of dress—but a  
kind of Will Wimble, in orders.

"Fiddling and fishing were his arts—at  
times

He alter'd sermons, and he aim'd at  
rhymes

And his fair friends, not yet intent on cards,  
Of him amused with riddles and charades.

The rich approved ; of them in awe he  
stood ;

The poor admired—they all believed him  
good,

The old and serious of his habits spoke,  
The frank and youthful loved his pleasant  
joke ;

Mamma approved a safe contented guest,  
And Miss a friend to back a small request.  
In him, his flock found nothing to condemn,  
Him sectaries lik'd—he never troubled  
them.

No trifles fail'd his yielding mind to please,  
And all his passions sunk in early ease ;  
Nor one so old has left this world of sin,  
More like the being that he enter'd in."

pp 35, 36.

Though our gravity is not quite  
proof against this recital of the vi-  
car's qualities, and though we are  
very sorry to be obliged to find  
fault with an obliging, inoffensive,  
inconsequential being, whom every  
body else seems to have liked, it  
is nevertheless clear that this charac-  
ter cannot be allowed to pass with-  
out serious comment in the Chris-  
tian Observer. As assigned to a  
clergyman, its triviality is too re-  
volting to be comic ; and we own  
that the spirit of levity in which the  
reverend author has portrayed it,  
and the smiling indulgence with  
which he treats it, led us to look  
forward with some anxiety to his  
letter on religious sects.

We hate illiberality, and are not  
so narrow as to maintain, that every  
thing in which religion is concern-  
ed must be discussed with a solemn  
air and a grave countenance ; but  
when a Christian and a clergyman  
has occasion to describe a gross ne-  
glect of every Christian duty, an  
utter disregard of the clerical func-  
tions, an insensibility even to cler-  
ical decorum, and the death of an  
unregenerate sinner, we at least ex-  
pect him to mingle with his satire  
some gravity of censure, and some  
fervour of compassion.

We do not profess to give a full  
account of all that is to be found  
in this work. It has been so long  
before the public, that our object  
is less to inform the reader of its  
contents, than to guide his judgment  
upon its merits. For this purpose,  
it is sufficient to advert to some of its  
most remarkable passages. Of the  
description of the curate, therefore

which occupies the remainder of this letter, we shall only observe, that his character is intended as a contrast to that of his superior, and that, though it is executed with considerable skill, it contains nothing that tends to counteract the impressions which the style of the preceding description is calculated to convey.

In the Letter on Religious Sects, we shall first notice a passage, in p. 52, in which the eternity of future punishment is considered as a doctrine but doubtfully inculcated in the Scriptures. We hope, and are inclined to believe, that the author did not mean to be so understood. His words are certainly to that purport; and it is, at all events, unfortunate, that in an attack upon sectarians, he should himself appear to exhibit an instance of heterodoxy from which few sectarians would not recoil. We have a further charge, however, to make against this letter, and it is one that relates to its general spirit and tenor. It is no less than this: that the author has been witty at the expense of truth, and that, while professing to narrate facts, his muse has not scrupled to indulge herself in all the license of fiction. We think it prudent, here, to insert this caveat, that by truth and fiction we do not mean veracity and falsehood. We do not say, that Mr. Crabbe has wilfully misrepresented; we simply say, that his representations are calculated to give impressions not warranted by fact. It is, in truth, the old error into which, somehow or other, those who attack religious sects are always falling; the error of investing fools, knaves, and madmen, with the name of Methodist, and then assailing Methodism itself with all the abuse which these fools, knaves, and madmen, so richly deserve. In this letter, we have two sermons; one intended as a specimen of the Calvinistic style of preaching, the other of the Arminian; of these facetious discourses, the following is a fair sample.

(The Calvinist is supposed to speak—)

“Why are our sins forgiven? priests reply,  
Because by faith in mercy we rely,  
Because, believing, we repent and pray.  
Is this their doctrine? Then they go astray,  
We’re pardon’d neither for belief nor deed;  
For faith, nor practice—principle, nor creed;  
Nor for our sorrow for our former sin,  
Nor for our fears when better thoughts be-  
gin;

Nor prayers nor penance in the cause avail,  
All strong remorse, all soft contrition fail.  
It is the call! till that proclaims us free,  
In darkness, doubt, and bondage we must  
be:

Till that assures us, we’ve in vain endured,  
And all is over when we’re once assured.”

pp. 56, 57.

Now we most readily admit, that if the Calvinists in Mr. Crabbe's *Borough* talk in this style, they are very absurd and pernicious people; but we believe, that if so, they are totally unlike all persons calling themselves Calvinists in every other borough of the kingdom. We do not hesitate even to pronounce our conviction, that they absolutely stand alone in religion, and that their absurdities are not countenanced by a coincidence of sentiment with any other persons whatever. For our own part we believe their doctrines to be the pure coinage of Mr. Crabbe's brain; and with him be all the credit of the invention.

We should be inclined to assign the same exclusive origin to the following morceau extracted from the Arminian sermon, if we did not recollect to have once seen something very like it exposed to sale, with other ribaldry, in the collection of a vender of ballads.

“Oh now again for those prevailing powers,  
Which once began this mighty work of ours:  
When the wide field, God's temple, was the  
place,

And birds flew by to catch a breath of grace;  
When, 'mid his timid friends and threat-  
ning foes,

Our zealous chief, as Paul at Athens, rose;  
When, with infernal spite and knotty clubs,  
The ill-one arm'd his scoundrels and his  
scrubs;

And there were flying all around the spot,  
Brands at the preacher, but they touch'd  
him not.



Stakes, brought to smite him, threatened  
 in his cause,  
 And tongues, attun'd to curses, roar ap-  
 plause ;  
 Louder and louder grew his awful tones,  
 Sobbing and sighs were heard, and rueful  
 groans,  
 Soft women fainted, prouder man exprest  
 Wonder and woe, and butchers smote the  
 breast :  
 Eyes wept, ears tingled ; stiffening on each  
 head,  
 The hair drew back, and Satan howl'd and  
 fled." pp. 62, 63.

Even if we were disposed to allow that trash like this may occasionally be heard from some of the lower Methodists, Mr. Crabbe will still have to plead guilty to the charge of unfairness, unless he be prepared to contend, that it is the ordinary language of all, or, at least, of the majority of those called Calvinists or Arminians. We believe he would not, in sober prose, assert this. We believe it to be absolutely contrary to fact ; but admit that, as a question of fact, it is not to be decided by argument: We leave it willingly to the judgment of such of our readers as are competent to bring it to the test of their own observation and experience. This, however, we may fairly claim from Mr. Crabbe, that he should specify, from among the mass of sermons published by the objects of his satire, some ten or twenty instances in proof of the fairness of his representations. If his representations are just, this cannot be a difficult imposition. As the case really stands, he will find some difficulty in complying with it.

But though the injustice done by this author to the Methodists, and the other sectaries whom he has attacked, can be satisfactorily proved only by an appeal to fact, there is something in the nature of the attack itself, and in the manner in which it is conducted, which, independently of its injustice, calls for strong reprehension. He appears to us to have added to that class of writers, who, by putting the language and sentiments of religion into the mouth of meanness and im-

becility, have been guilty of transferring to religion herself a portion of the dislike and contempt due to the qualities with which she is thus invidiously associated. Mr. Crabbe must have read the *Tartuffe* of Moliere, the *School for Scandal*, and the *Spiritual Quixote* ; and it cannot, we think, have escaped him, that whatever might be the aim of these works, their tendency is not merely to expose hypocrisy or weakness, but that it is also to ridicule all persons professing morality or religion, with whatever discretion and sincerity that profession may be made. He must have observed, too, that this is accomplished by the obvious means of giving to fools and hypocrites much of the same language, many of the same sentiments, and some of the conduct, by which every true Christian is distinguished ; and then neglecting to trace the line between what is right in these persons and what is wrong, and taking care to present no contrasted characters, by whom the graces of real religion may be exemplified, and her honour redeemed.

It is not that these authors can be charged with violating truth. The subjects of their satire are not ideal. Though we believe them to be uncommon, they may, no doubt, occasionally be found. It is the unfair impression of which we complain—the invidious association which throws on the faith itself, the reproach of a few false professors.

Whether Mr. Crabbe, therefore, be correct or not, in attributing so much error and absurdity to his religious sectaries, we must still protest against the manner in which he has thought fit to expose these failings ; and we make the protest not on behalf of the sects whom he satirizes, but of Religion, whose cause he supposes himself to defend. His Calvinistic and Arminian preachers, however reprehensible in taste and doctrine, have, by his own account, at least activity, energy, and apparent zeal. They refer to scripture.

They speak strongly of the influence of the Spirit, and the agency of Satan. They profess a separation from the world, and holiness of heart and life. Now all these things are good and praise-worthy, and we are confident that Mr. Crabbe will allow them to be so. How is it, then, that he incorporates them, without any mark of distinction, in a mass of what is ridiculous and despicable? How is it that he, a minister of the established church, associates, with ludicrous and disgusting images, such qualities and such doctrines as those we have here mentioned, without warning his readers to what part alone he means to point their contempt? How is it that he has not made amends for this defect, by exhibiting the good principles of his sectaries in some other person or persons of character more consistent and respectable? The effect of his representation, as it now stands, will certainly be to persuade those who are already disposed to confound sincere piety with cant, that they are in reality the same thing; to convince them that zeal and spirituality are at least not essential to the religious character; and that they are chiefly, if not only, found among those whom neither taste nor reason can approve.

Of this part of his work, the author has inserted in his Preface, an anticipatory defence, which we have read with candour and attention, and in which we can find nothing to justify him from the charge which we have here felt ourselves compelled to advance. It can only acquit him of the imputation of intentional enmity to the cause of Religion, and of this we have never felt disposed to accuse him. Indeed, there is much about his writings, and particularly in the story of which we have above expressed our admiration, that bespeaks a serious mind; and we are inclined to attribute every indication of the contrary kind to an unguardedness, of which poetic ardour was, perhaps, the cause, and for which it must be the apology.

We pass on to the ninth Letter, in which our attention is arrested by a highly picturesque and affecting scene. In recounting the amusements of the Borough, a party are supposed to be taking tea on an islet formed by the recession of the tide. In this situation, the boat is observed by one of the ladies to have drifted away. It is impossible to read the description that follows, without the strongest emotions of terror and sympathy; and we think it must be allowed that in the conception of this passage, Mr. Crabbe has reached the high praise of sublimity.

"She gazed, she trembled, and though  
faint her call,  
It seem'd like thunder, to confound them all.  
Their sailor guides, the boatman and his  
mate,  
Had drank and slept regardless of their  
state!  
'Awake!' they cried aloud. 'Alarm the  
shore!  
Shout all, or never shall we reach it more!  
Alas! no shout the distant land can reach,  
Nor eye behold them from the foggy beach.  
Again they join in one loud powerful cry,  
Then cease, and eager listen for reply:  
None came—the rising wind blew sadly by.  
They shout once more, and then they turn  
aside  
To see how quickly flow'd the coming tide—  
Between each cry, they find the waters steal  
On their strange prison, and new horrors  
feel.  
Foot after foot, on the contracted ground,  
The billows fall, and dreadful is the sound.

"Had one been there, with spirit strong  
and high,  
Who could observe, as he prepared to die,  
He might have seen of hearts the varying  
kind,  
And trac'd the movement of each diff'rent  
mind.  
He might have seen that not the gentle  
maid—  
Was more than stern, and haughty man  
afraid.  
Such, calmly grieving, will their fears sup-  
press,  
And silent prayers to Mercy's throne ad-  
dress,  
While fiercer minds, impatient, angry, loud,  
Force their vain grief on the reluctant  
crowd." pp. 128, 129.

There are many other passages in this work which we should gladly take the opportunity of recalling to



the recollection of our readers. We have room, however, for only one more extract, and it shall be taken from the 22d Letter, which, with several others, is devoted entirely to the delineation of individual character. The subject of this letter is "Peter Grimes," one of those gloomy and revolting personages with whom Mr. Crabbe loves to startle the imagination of his readers. Grimes is a fisherman, a wretch of most inhuman cruelty, and is supposed to have murdered three boys who had been bound apprentice to him. It is easy to recognise in the imagery of the following lines, the same sombre and terrific pencil which portrayed the madness of Sir Eustace Grey.

"When tides were neap, and in the sultry day,  
Through the tall bounding mud-banks,  
    made their way,  
Which on each side rose swelling, and below  
The dark warm flood ran silently and slow;  
There anchoring, Peter chose from man to hide,  
There hang his head, and view the lazy tide  
In its hot slimy channels slowly glide;  
Where the small eels, that left the deeper way  
For the warm shore, within the shallows play;  
Where gaping muscles, left upon the mud,  
Slope their slow passage to the fallen flood,  
Here, dull and hopeless, he'd lie down,  
    and trace  
How sideling crabs had scrawl'd their crooked race;  
Or sadly listen to the tuneless cry  
Of fishing gull or clanging golden eye."  
"He nurst the feelings these dull scenes produce,  
And lov'd to stop beside the op'ning sluice;  
Where the small stream, confin'd in narrow bound,  
Ran with a dull, unvaried, sad'ning sound;  
Where all presented to the eye or ear,  
Oppress'd the soul with misery, grief, and fear."  
"Cold nervous tremblings shook his sturdy frame,  
And strange disease—he could not say the name;  
Wild were his dreams, and oft he rose in fright,  
Wak'd by his view of horrors in the night—  
Horrors that would the sternest minds amaze,

Christ. Observ. No. 116.

Horrors that dæmons might be proud to raise;  
And though he felt forsaken, grieved at heart,  
To think he liv'd from all mankind apart;  
Yet, if a man approach'd, in terrors he would start." pp. 305—307.

We have not attempted to present our readers with any analysis of this poem, for a very simple reason—that it is without a regular plan. It is totally destitute of what is called *unity of design*; and it is to this circumstance that we principally attribute that lassitude which, notwithstanding the numerous beauties it contains, we have frequently known its readers to experience. In has, indeed, what, in the almost antiquated language of criticism, is termed *unity of place*. The scene is uniformly laid in the "Borough." But, subject to this exception, it may be considered not as one poem, but as a miscellaneous collection of poems. The different parts are not essentially connected with each other, or with the whole. There is no continued action, or common catastrophe. We believe that in every poem of equal length with "The Borough," a similar construction has been found to produce the same prejudicial effect. In Thomson's Seasons (to put a strong instance), we have a poem fertile in the most astonishing displays of genius, and much more regular than "The Borough," in its design: yet the want of connection between its parts has been always sensibly felt by the most ardent of its admirers.\* The analogy of the different Seasons forms a chain too slight to confine the attention; and amidst all its varied beauties of imagery, sentiment, and versification, the interest of the poem languishes for want of method. It is not surprising, then, that in "The Borough," the same error should not have been committed with impunity; but we think it is surprising that it should have been committed with this example, and a multitude

\* See this defect noticed by Johnson, in his life of that poet.

of others, equally instructive, before the eyes of the author.

There are several other faults, not confined to the present poem, but exemplified in all the other works of Mr. Crabbe, as well as in that under review, which we reluctantly feel ourselves compelled, in our quality of critics, to point out. Among these, that which we consider as the principal, is the *choice of the subjects*. We have before noticed that Mr. Crabbe is fond of dealing in low life. But this is not all. Whatever in low life is most abhorrent and disgusting, vice, infamy, and disease, indigence, insanity, and despair, seem to be eagerly selected by this author as the images most animating and congenial to his muse, as the topics most favourable to inspiration. It is not enough that his hero should be vulgar; he must also be vile, and his fate must not only be tragical, but loathsome. No gleam of hope is allowed to pierce the dungeon which Mr. Crabbe exhibits: no tears of repentance to bedew the scaffold erected by *him*. We have not chosen to make any extracts which would put modesty to pain; but it is easy to perceive that, among the other objections to such kind of writing, it necessarily involves much indelicacy. In his pursuit of horrors, this author does not scruple to lay open the recesses of licentiousness, and to "drag into day" the sickening deformities of low debauchery.\* We rejoice, however, to believe that it is to the temptation of being tragical alone that the fault is to be attributed, and that his *object* is never to be indelicate. But we entreat him to consider, whether the peculiarity of style, which gives birth to such passages, is not proved, by that circumstance alone, to be inconsistent with good taste and with right principle.

\* A confirmation of this assertion will be found in the histories of Frederick Thompson, and Ellen Orford, and in several other parts of Mr. Crabbe's works.

Where his subjects are not revolting, they are often radically mean and uninteresting, such as no importance of moral can exalt, or splendour of fiction adorn. Quackery, elections, trades, inns, hospitals—what genius can hope to throw the least glimmering of poetic lustre upon materials so cold and coarse as these? It is with most impartial accuracy that he himself has characterised them, as

"Scenes yet unsung—which few would choose to sing." p. 149.

That he should have succeeded so well, in the management of such untractable materials, is certainly a decisive proof of his extraordinary powers as a poet.

We are aware that Mr. Crabbe's peculiarity, in the choice of his subjects, is the effect of deliberate intention, and part of the plan and character of composition which he has prescribed to himself. We know that he has said much, and has still much to say, in its defence. He will admit, that such topics are not, in themselves, the most eligible; and that, if he had had no predecessors in poetry, he would have applied himself exclusively to those of an opposite description; but he will observe, that he is born in a late age of poetry; that the most agreeable and advantageous topics are pre-occupied and worn threadbare; and that he seeks, therefore, in a change of subject, that originality which it is no longer possible, by any other means, to exhibit. If this is not the defence he would adopt, it is at least that which, in our opinion, may be the most plausibly urged in his favour. Yet it amounts to very little. It is, in effect, an admission, that the subjects are unfortunate, and it justifies their adoption merely on the ground of necessity. And even this justification, limited and disclaiming as it is, is unsupported by fact. We cannot admit that the era has yet arrived, at which it is necessary to take up with the refuse materials of poe-



try ; and, in proof of our opinion, it is only necessary, we conceive, to mention the names of Campbell and of Scott. It is obvious that Mr. Crabbe does not want the powers to raise him into that scale of public estimation which these distinguished poets now occupy. He is inferior to them only because his subjects keep him down ; and while this is the case, he falls under the same sentence which a very competent judge has pronounced on those who, in the same taste, have cultivated the sister art.

"The painters who have applied themselves more particularly to low and vulgar characters, and who express with precision the various shades of passion as they are exhibited by vulgar minds (such as we see in the works of Hogarth), deserve great praise ; but as their genius has been employed on low and confined subjects, the praise that we give must be as limited as its object."—Sir J. REYNOLDS' Discourse.

It only remains to notice two other blemishes in the poetry of Mr. Crabbe, of minor importance, indeed, to those which have been already specified, but too considerable to be overlooked. These are an ill-advised fondness for antithesis and point, and a slovenly system of versification.

Of the first, it would be easy to produce numerous examples. Let the following suffice.

Of sea-gulls, he says, that they  
"Clap the sleek white pinion to the breast,  
And in the restless ocean dip for rest." p. 11.

The opposition here is merely verbal, and amounts to nothing more than a quibble.

In another place, he talks of  
"The easy followers in the female train,  
Led without love, and captives without chain."  
p. 33.

If this antithesis were as happy as it is otherwise, it would still be impossible to forgive the alliteration.

In the following page, the figure is very appropriately put into the

mouth of the finical vicar, whose example, one might have thought, would have been a warning to Mr. Crabbe.

"Not without moral compliment—how they  
*Like flowers were sweet, and must like flowers  
decay.*" p. 34.

In his versification, we observe occasionally great harshness, and a want of the *limæ labor* ; a fault the more remarkable, as, in its general features, it is, doubtless, formed upon that of Pope. The following disjointed paragraph may serve for example :

"The old foundation—but it is not clear  
When it was laid—you care not for the year ;  
On this, as parts decay'd by time and storms  
Arose these varied disproportion'd forms ;  
Yet, Gothic all : the learn'd who visit us,  
And our small wonders, have decided thus :  
'Yon noble Gothic arch,' 'that Gothic  
door'—  
So have they said ; of proof you'll need no  
more." p. 18.

Another objection that we must make to Mr. Crabbe's versification is its general character for *monotony*. The cæsura is sometimes for nearly a page together in the middle of the line. Of this fault it is unnecessary to give a specimen. Every one who reads "The Borough" aloud will detect it at once in the heaviness of the recitation.

On the whole, we have seldom met with a poet who combines, with the very signal merit of Mr. Crabbe, a greater alloy of imperfection. If he were a young man, and a hasty composer, we should hope every thing from his maturer exertions ; but when we read in his Preface, that he is "anxious it should be generally known that sufficient time and application were bestowed upon this work" ("The Borough"), and that "no material alteration would be effected by delay," we confess that we dare no longer indulge the prospect of any material amendment in his style of composition, and fear that time may rather confirm his errors than extirpate them.

*The Truth and Consistency of Divine Revelation ; with some Remarks on the contrary Extremes of Infidelity and Enthusiasm, in Eight Discourses, delivered before the University of Oxford, at St. Mary's, in the Year 1811, at the Lecture founded by the late Rev. John Bampton, Canon of Salisbury.* By JOHN BIDLAKE, D. D. of Christ Church, Oxford, Chaplain to their Royal Highnesses the Prince of Wales and the Duke of Clarence. Oxford : Parker. London : Longman. 1811. 8vo. pp. 250.

DR. BIDLAKE has already appeared before the public, both as a writer of sermons and a writer of poems ; but it never has been our good fortune to become acquainted with him, in either capacity, until we met with his present work, which affords us a good opportunity of appreciating both the extent of his theological knowledge, and the inventive powers of his mind. On opening the volume before us, we were prepossessed in the author's favour, by the modesty of his preface. But it is vain to deny, because it cannot long be concealed, that this prepossession was gradually weakened as we proceeded through his pages ; and we shut the book with a feeling of disappointment, rendered more painful by our favourable anticipations. But let us not pronounce sentence before we have summed up the evidence, at least before we have stated some of the grounds on which we have formed our decision.

The first Lecture is entitled, "On Infidelity in general." And here the author proposes to shew, "that the evidences of revealed religion are capable of a very high degree of demonstration." He no sooner makes the proposal, however, than he appears to lose sight of it ; and the sermon closes without a single attempt having been made, at least that we can discover, to carry it into effect. Instead of a chain of connected reasoning, leading to his promised con-

clusion, we have a mere school-boy declamation, without cohesion or consistency, which sets analysis at defiance, and leaves us in astonishment that an author, who renounces all claim to originality, and professes only "to extract or concentrate" what he found in the able and ingenious writers who had gone before him, should have so dextrously missed every thing in their writings which was calculated to advance his object. We have abundance of assertion, indeed, and much that is asserted is very true. But then we have no argument, no proof, no demonstration ; and these were what he had taught us to look for. We admit it to be perfectly right for preachers, in general, to assume the truth of revelation, and to build their reasonings and exhortations, their invitations and remonstrances, on that assumption. But surely, when a preacher announces his intention of grappling with the infidel, he ought not to take for granted the very point in dispute, and give us only bare assertions ; or disjointed and desultory observations, which point to no conclusion. What, for instance, shall we make of the following passages ; or what place shall we assign them in a discourse intended to shew, "that the evidences of religion are capable of a very high degree of demonstration ?"

"It seems to be permitted by Divine Providence, that error should be opposed to truth. Perhaps the latter may be elicited and confirmed by the same means which are successful in human discovery. Its lustre does not indeed burst on us with irresistible power, but sheds on us a milder light, better adapted to our capacity, and so illuminating objects, that they are at once rendered accessible and distinct." p. 7.

What does all this mean ? But again.

"There is a spirit of presumption which resents instruction ; and the temper of ingratitude is often so rancorous, that it derives a malicious satisfaction in repaying bounty with injury, and conciliation with insult." p. 9.



"There is another species of character, either of natural or acquired apathy, which appears incapable of being affected by any thing great or feeling." p. 11.

"A good mind easily amalgamates with religion ;\* but one soured by discontent, or agitated by turbulent passions, will admit nothing exhilarating, and, like deeper colours, will absorb the rays of light. Such characters acquire a distaste for all that is good or excellent, and delight not in any contemplation which has a tendency to promote a love and veneration of the Divine Being. They look upon all the manifestations of his mercy and goodness with a sullen and a stupid indifference. In vain the sun cherishes or enlightens : they feel not its warmth : they are not kindled into love or gratitude." p. 12.

This may all be very eloquent : but what does it prove ? Certainly nothing of what the author proposed to prove. But once more.

"Of Atheists we need not treat, since it may reasonably be doubted whether such really exist ; for the impious often confess by their fears the weakness of their boast. Pretensions to such disgusting impiety are the effects of mental derangement, and are always accompanied with a total depravity of morals. It is the madness of wickedness, and the last state of corruption. But the manners of the Deist are more insinuating and plausible, and by such the unsuspecting are too easily deluded. The one immediately alarms a good mind, and he carries in his defiance the same external signs of ferocity which characterize animals of prey : the other is at once fair and venomous, mild and subtle, gentle and treacherous : his words are enticing, but infuse a slow and a secret poison, which saps the moral constitution, and vitiates the soul." pp. 13, 14.

Here the preacher, who sets off with doubting whether such an animal as an Atheist exists, ends with a particular description, not only of his mental qualities, but of his personal appearance, and with an exact specification of the generic marks by which he may be distinguished from the Deist. But this volume affords frequent instances of these petty contradictions, which serve to

\* In other words, "a religious mind" (for Dr. Bidlake will hardly affirm that any other can be good) "will easily amalgamate with religion !"

manifest the noble carelessness of a writer, and to shew how well he can unite the license of poetry with the more rigid rules of argumentative theology. To go no farther for an example than this first sermon : The author, after teaching us to believe "that the designs and principles of the infidel, however candid in appearance, are really unfair and malignant," (p. 8.) and that "infidelity is the crime of the profligate of every description," (p. 9.) proceeds to disclaim the uncharitable intention of accusing *all* infidels "of bad morals ;" nay, he grieves "that there should sometimes be found men of *exemplary character*, who yet are under this melancholy infatuation," (p. 10.) Notwithstanding this disclaimer, however, we find him, at the 14th page, representing the Deist's "life as *ever* at variance with his professions ;" "he disguises vice under the specious garb of some excellence," and "is the dupe and slave of his passions."

But it is time that we should advert to some of the religious sentiments of the author, which appear in this discourse. "A cheerful and easy temper," says Dr. Bidlake, "will incline us to look not only on all the works of the Almighty with delight, but to love his moral perfections, and to feel an interest in all that relates to him." We certainly are no enemies to cheerfulness. We believe it to be one of the natural fruits of true religion. Religion, therefore, may incline us to cheerfulness ; but it is not so obvious how a cheerful and easy temper should incline us to religion. On the contrary, we should fear that such a temper, when not founded in religious principle, is too nearly allied to thoughtlessness and inconsideration, to be productive of the noble effects attributed to it by Dr. Bidlake. The gay, laughing, airy Oxonians, who listened to his sermon, might, indeed, not be unwilling to believe the preacher, and to take credit to themselves for loving

God's moral perfections, because their temper was easy and cheerful ; but is this the feeling with which a minister of the Gospel would wish them to quit the house of God ? The persons, of whom we read in the Bible, whose maxim was, " Let us eat and drink, for to-morrow we die," were probably as easy and cheerful as the greatest admirers of those qualities could wish them to be. But does either Isaiah or St. Paul regard such as enviable characters ?

At the 27th page, we have another passage of the same equivocal, and therefore hurtful description.

" He may sincerely believe in the truth, who has not grace sufficient to resist temptation : even all profligate men are not in this sense infidels. They may always be promising themselves reformation. But here lies the distinction ; if we consent to the sacrifice of principle, or if, having no faith, we profess what we do not believe, for interested motives only, this is indeed detestable hypocrisy. If men make ostentatious professions of humility, or of voluntary poverty, to cover the designs of artifice, and yet betray an eagerness to deceive ; or privately enriching themselves overreach, or take advantage of a neighbour, their religion is indeed vain." pp. 27, 28.

And is not his religion also *indeed vain*, who has not grace sufficient to resist temptation ; or who is *profligate* ; even though he should *promise* himself reformation ? This man knows his Master's will, and yet does it not. What, then, are the extenuating circumstances in his case (in the case of this profligate) which exempt him from the condemnation of the insincere professor ? He may not be condemned for insincerity ; but will he not be condemned for profligacy ! But Dr. Bidlake assumes that this profligate character may be a *sincere believer*. If so, what becomes of the doctrine maintained in other parts of this volume that " faith, in the sense of the articles and of Scripture, supposes goodness or virtue" (p. 199), and (p. 206) that " the sincere believer" is to be known by his fruits ?

But it would be endless to point out all the inconsistencies of this kind which are to be found in these sermons.

There is only another passage in this sermon to which we mean to refer, as indicating a defective view of the religion which the author has undertaken to defend. Speaking of the infidel, he observes.

" He takes away the foundation of hope ; he leaves us nothing to cheer the sadness, or to soothe the pains of existence. We are overwhelmed with misfortune ; we are excruciated by pain ; we linger under the tortures of disease ; we pine under the languor of ill-health." p. 32.

Now in this, and much more of a similar kind which follows, there is no *distinct* reference to our redemption from the guilt and punishment of sin by the death of Christ, nor to the renewal of our souls in the divine image by the power of the Holy Ghost, which are the prime blessings of the Gospel. We are far from meaning to intimate that Dr. Bidlake ought to be regarded as not holding these essential points of the Christian faith. On the contrary, we perceive with pleasure a distinct recognition of the doctrine of redemption, in the subsequent discourses ; and in the Lecture we are now considering, as well as in others, something is said, though indistinctly, about spiritual aid. What we complain of is this, that when contrasting the blessings of the Christian faith with the miseries of infidelity, he should have been able to merge, as it were, eternity in time,—to overlook, in his enumeration of blessings, those which exceed in importance all the rest, and which constitute what is emphatically called " the Gospel"—the glad news of *salvation* from sin and merited wrath, and of restoration to the favour of God, and the hope of heaven.

The second sermon is entitled, " On a particular Providence in the natural World, and the perpetual Agency of a First Cause." Here we were arrested, in the outset, by a re-



mark which has at least novelty to recommend it. "Before we can entertain *any* faith in the Christian revelation, it is necessary for us to possess a firm conviction of the doctrine of a particular Providence, which constitutes the basis of revelation," p. 36. But how should we know this doctrine but from revelation? We must therefore have faith in revelation, before we can possess a firm conviction of its truth. Dr. Bidlake, however, whimsically enough, reverses this order, and makes the doctrine of a particular Providence the basis of revelation; though our faith in that doctrine is obviously founded on revelation, and our very knowledge of it derived from the same source. As for the rest of the sermon, it seems to be only an attempt, not very ably executed, "to extract and concentrate" the Natural Theology of Dr. Paley.

The third lecture is "on the Mosaic," and the fourth "on the Christian Dispensation." Here Dr. Bidlake lays it down as a first principle, with respect both to the Mosaic and Christian dispensations, that if it can be made to appear that their doctrines "contain any proposition, or recommend any practice, contrary to the received opinions of the attributes of God, this would be a reasonable cause of objection." "But if a revelation contain all the characters of divinity which natural reason has agreed to be the attributes of God, then it comes impressed with the marks of its true origin," p. 105. Received opinions of the attributes of God! Received by whom? By the three hundred millions idolatrous disciples of Confucius, or by the almost equally numerous worshippers of the Grand Lama, and of Bramah, Vishnou, Seeva, and Buddha? By the Mussulmans and stupid idolaters of various descriptions spread over the continents of Asia and Africa, or by the Aborigines of America? "If a revelation has all the characters of divinity which natural reason has agreed to be the attributes of God,

then it comes impressed with the marks of divinity." What, then, are those attributes which natural reason has assigned to God? Where are we to look for them? In the writings of the Grecian or Oriental philosophers, or of those modern philosophers who, rejecting revelation, have trusted to their "natural reason"? That we are to try the truth of revelation by natural reason; what is this but the fundamental position of the Socinian scheme? Relying on this guide, the Socinians have rejected the doctrines of original sin and human depravity, of the divinity of Jesus Christ and the atonement offered by him for sin, of the agency of the Holy Ghost and the existence and influence of evil spirits. These they affirm that natural reason pronounces to be inconsistent with the attributes of God; and, proceeding on the principle of Dr. Bidlake, they have therefore rejected them.

It is not necessary, however, to refer to the Socinian creed in illustration of the fallacious and mischievous nature of the criterion of truth which is here proposed. What are "the received opinions" of the great mass of worldly men and women around us, respecting the attributes of God and the obligations of man? What does their "natural reason" teach them on these points? "God," say they, "is too good and merciful to make his creatures miserable, merely for indulging those natural propensities which his own hand has implanted. Our passions and appetites would not have been given us by a wise and gracious Being, if he had not intended that we should indulge them." Is not this the kind of language which is daily heard from persons calling themselves Christians? In truth, the right knowledge of God is so far from being (as Dr. Bidlake's position supposes) a fruit of natural reason, the spontaneous product of the human mind, that it is one of the highest acquisitions of the true disciple of Christ. Our Lord himself de-

clares it to be *life eternal* to know the only true God, and Jesus Christ whom he hath sent. Dr. Bidlake is a great enemy to enthusiasm, and so are we. But we will venture to say, that the wildest enthusiasm which any Bampton lecturer has ever feigned, could hardly do more injury to the cause of religion than the sentiment thus soberly enounced by our author, if it were to be generally received. It would place our faith not on the undoubted declarations of Scripture, proved to be divine by the most overwhelming evidence, but on the varying opinions, the fallible reasonings of man. And thus in his better moments, with a happy inconsistency, does even Dr. B. himself argue in the following passage; so that we might have spared our remarks, and contented ourselves with setting the author to confute his own errors, had we not been anxious to avail ourselves of the opportunity of combating an absurd but too prevalent opinion.

"The declarations of God are plain. It is clear that man may offend; that God may be displeased; that a Saviour may purchase redemption for us. But when we forsake the plain sense of Scripture, and substitute our own fallible reasoning, we forsake a clear and direct path for the mazes of intricacy, then our light is turned into darkness." p. 108.

Dr. Bidlake gives us, at p. 106, a luminous statement, in the words of Scripture, taken from the fifth chapter of St. Paul's epistle to the Romans, of the doctrine of original sin, and salvation by the death of Christ. Had the whole volume been in unison with this passage, we should have had unmixed praise to bestow on its author. We proceed to the less grateful task of animadverting upon a few among many passages of a more questionable description.

"The Christian dispensation proposes its threatenings only to sinners, but invites *the good* by the softest persuasion," p. 111. And yet our Lord himself says, that he came "not to call the *righteous* but sin-

ners to repentance." He died "for the ungodly," for "sinners," for his "enemies." What *persuasion* can be *softer* than that which God addresses not to *the good*, but to *the bad*? "Let the wicked forsake his way," &c. "Though your sins be as scarlet they shall be as white as snow," &c. "Turn ye, turn ye from your evil ways, for why will ye die?" "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered you as a hen gathereth her chickens under her wings, and ye would not!"

"We are told" (in Scripture we presume), "that we must act as ordinary men, and engage as such in the general system of life. If Christians, therefore, prove better than other men, it must proceed from their own application of the grace bestowed by Heaven. It is indeed reasonably to be expected that men will act as men, because all this is foretold; and against all this are we not frequently forewarned?" pp. 115, 116.

If the first clause of this quotation had not been contradicted by the last, we should have been disposed to ask Dr. Bidlake what the apostle meant, when he said "Be not conformed to this world, but be ye transformed by the renewing of your minds."

The parables of our Lord, observes our author, seem to prove "the folly of those who consider moral topics beneath the dignity of the preacher, or the faith of the Christian." We have quoted this passage, not for the purpose of controverting it, but for the purpose of introducing a few explanatory remarks. We do not deny that individuals may be found so absurd and ignorant as to object to any exposition of Christian duties from the pulpit. We believe, however, that their number is very small, particularly within the pale of the Church of England. The objection generally made to the preachers, whose defence Dr. Bid-



lake seems disposed to undertake, is not that they preach on moral topics, but that the morality which they do preach is not coextensive with the demands of Christianity, is not built on a Christian foundation, is not made to flow from Christian motives, and is not sufficiently enforced by Christian sanctions. What is the *morality* which Christianity enjoins? The mortification of the whole body of sin; the crucifixion of the flesh with all its affections and lusts; deadness to the world and worldly affections; the renewal of the whole man after the image of God; the sanctification of body and soul; devotedness of the heart to God; a sober, righteous, and godly life; supreme love to God, producing fervent love to man, a scrupulous adherence to all the commandments of God, and a conscientious fulfilment of every relative duty; genuine humility and lowliness of mind, which, renouncing all idea of *merit*, ascribes not only salvation, but every motion to *good*, and every restraint from *evil*, to divine grace. Let a minister preach such a morality as this, the morality of the Bible; let him erect it on the basis of faith in the redemption purchased by Christ Jesus; let him shew it to be the work only of the Holy Spirit, obtained in answer to prayer; let him urge his hearers to it by considerations drawn from the mercy of God and the love of Christ; let him enforce it by spreading all the treasures of heaven and the miseries of hell before their eyes; and then let him see whether any of those who now object to his *moral* preaching will continue to do so. Till then, he surely has no just cause to complain of those who complain of him, that the morality which he exhibits is not the morality of the Bible. But we do not mean to insinuate that the preacher should do all that we have described in any one sermon. No: let him, proceeding on this general system, take even any single point

Christ. Observ. No, 116.

of social or relative duty, and let him enforce it with a due recollection of the large and comprehensive requisitions of which it only forms a part; of the state of man as a redeemed sinner; and of the necessity of the grace of the Holy Spirit, without which we cannot think even a good thought; and we will venture to say, that he will be regarded as acting fully up to the dignity of the preacher and the faith of the Christian. But if, instead of this, in framing his discourse he forgets, or seems to forget, that man is naturally a depraved and helpless being, lying under the displeasure of the Almighty, and requiring conversion of the heart to God, pardon of sin, and sanctification of soul;—if, losing sight of the true nature and extent of Christian morality, as exhibited in Scripture, he places before his hearers a lax, scanty, defective morality, disjointed from its motives and from its ends, standing on no solid basis, and armed with no influential sanctions; then, we say, he must not be surprised if men, who care for their souls and read their Bibles, should complain of such *moral topics* “as beneath the dignity of the preacher and the faith of the Christian.”

The fifth Lecture is “on Miracles and Prophecies,” and contains many of the ordinary common-places on these subjects. We think this the best sermon in the volume, although even here we meet with particular expressions which might justly be objected to.

The remaining Lectures are directed against the errors of enthusiasts and fanatics, and their misinterpretation of the Articles. The persons whom the preacher has in view we conceive to be that part of the clergy who are usually designated by the title of *evangelical*, and that part of the laity who adopt the same sentiments. This we infer from his describing them, at p. 161, as *sitting at the table of the Lord with us, &c.* In this department of the lecturer's labours, as might be ex-

pected, he frequently puts off the divine and puts on the poet. A great part of his last three sermons is pure fiction. We are far from denying that there are enthusiasts in the world : we ourselves have not been backward in exposing their errors. But Dr. Bidlake has clearly either never met with any of them ; or if he has, he has taken no pains to ascertain their character and opinions. He draws from the imagination, not from the life. Could he find none of the writings of these enthusiasts to give him information ; no friend to help him, who had ever talked with any of them ? Even then, though he might have had less occasion to tax his inventive powers, he would still have been incompetent to the task he has undertaken. As it is, he really seems to know nothing of the matter.

Let us look at these fanatics or enthusiasts, as delineated in our author's effusions. "As some are disposed to believe nothing, these profess implicitly to receive *every thing*." (We question greatly whether they will *receive* his dictums). They "are believers by intuition. They ask for *no* evidence." (It is somewhat fortunate for Dr. Bidlake that they do not : for he would find it very difficult to answer such a demand in this instance). "They reject reason as useless, or even profane ; and trust *only* to certain inward and equivocal feelings." "They act *only* from an external though imaginary impulse," p. 153. "In the spirit of presumption, the enthusiast claims salvation as his right." (This enthusiast is clearly not a Calvinist, an asserter of the doctrine of free unmerited grace : he must be of the Socinian school). The Protestant fanatic "*constantly decries* virtue and morality, and represents it as even *odious* in the sight of God," p. 167. "Remorse and repentance make *no* part of his creed," *ib.* And yet Dr. B. represents him, at p. 157, as "describing his conversion as originating from dejection of spirit," "a

dread of reprobation," and a sense of his bondage to Satan. "Transgressions," by them, "are called by the name of trials," p. 167 : and he intimates (p. 172) that they "*inveigh* against practical virtue ; perpetually stigmatizing good works with opprobrious epithets." Two more quotations, and we have done with Dr. Bidlake's account of the enthusiasts.

"It would be harsh to say, that *enthusiastic* principles are hypocritical ; but it must be confessed, that they are calculated to encourage hypocrisy. They assimilate to deceitful dispositions ; and if they do not find a man a deceiver, not seldom make him so. They promote a superficial righteousness. They substitute a nominal for a real religion. They produce an imperfect instead of a radical cure of the soul. They do not probe the depths of the wound. But sin must be renounced altogether, or faith will be unavailing ; and grace cannot act on the soul which is not purified\*." p. 204.

"The supreme Being, who should be approached with humility, and with a deep and sincere conviction of our unworthiness ; that supreme Being is addressed by *enthusiasts* in a manner which denotes confidence rather than contrition, unholy presumption rather than devout awe." p. 207.

Now it will be evident at once, to every intelligent reader, that much of this, and this is but a specimen of what we might have extracted, is the mere flight of Dr. Bidlake's imagination, if he means that it should apply to the evangelical clergymen of the Church of England, or to those of the laity who embrace their sentiments ; or, indeed, to any large number of persons out of bedlam. If all this be not his own invention, he ought to produce the sermon or the book on which he grounds his charges. If he has made them at random, without good proof of their truth, he certainly will be to blame. If he has not, he can name the men, at least the books, which circulate such abominable doctrines. If he is afraid to name them himself, let him point them out privately to us, and we engage to drag them into light, and expose them in

\* This is new divinity. We had thought, till now, that it must be *grace* which is to *make the soul pure*.



their true colours. He is bound, for his own credit's sake, to do this : he can only justify his assertions by producing the proof on which they are founded.

But would any one believe that in the midst of these, and many more such strong expressions of vituperation, poured forth with singular liberality against fanatics and enthusiasts indiscriminately, we have the following most extraordinary declamation in favour of enthusiasm.

"Enthusiasm is often a laudable ardour, which elevates the soul, and serves to raise it to excellence. It is dignified, sentimental, generous, and disinterested. Fanaticism, on the contrary, is base, gloomy, deceitful, selfish, and inexorable. Enthusiasm is the friend of virtue, the stimulus of youth, and the strength of manhood. Without enthusiasm action will be languid, and feeling cold. Fanaticism is the incentive to error, and narrows every virtue ; nay, even converts goodness into vice, religion into bigotry, and mercy into persecution. Enthusiasm dares much for the good of mankind, and sacrifices self-interest for the salvation of others. Fanaticism sharpens the dagger of the assassin, and exults in the thousands and tens of thousands it has slain. Enthusiasm may be tempered with gentleness, and softened by mercy. But fanaticism is incapable of kindness or compunction. Fanaticism, with unconverted Paul, believes that it does good to persecute. Fanaticism, the demon of heathen temples, dictated the severe persecution of the first Christians : it presided over all the cruelties of bigoted Rome ; lit the fire of the blessed martyrs ; overturned kingdoms and altars, and arts and sciences ; and has deluged the earth with blood and rapine and devastation. Enthusiasm is indeed an extreme of passion ; but without some share of this there can be little excellence, either moral or intellectual ; but fanaticism is the destruction of all that is good or great." pp. 159, 160.

The same strange contradiction, the same unaccountable inconsistency, so pervades the three last lectures, that it would be vain to attempt any thing like a review of them. In making such an attempt, we should labour under this disadvantage, that Dr. Bidlake has uttered so many opinions which diametrically oppose each other, that we should often be at a loss to ascertain what were his real sentiments, and

must content ourselves with pointing out his inconsistency with himself ; a point which is already sufficiently established. When, with all this versatility and unfixeness of sentiment, however, Dr. B. attempts to fix the true meaning of those articles of our church which respect justification, faith, good works, and predestination, we shall not be thought to violate the courtesy due to him, when we venture to say, that he has chosen a subject too large for his grasp. If asked for some proof of his incompetency to unravel the intricacies of controversial theology, and to settle disputed points of faith, we could easily overwhelm our readers with proofs. We will spare them, however, and produce only one more from the mass. "Good works," say the articles, "are pleasing to God, and do spring necessarily out of a true and lively faith, insomuch that by them a lively faith may as evidently be known as a tree discerned by the fruit." Dr. Bidlake, after quoting these words, adds, "This similitude is very natural and exact. But enthusiasts pretend, that as works are said to be the fruits of faith, therefore they must follow of course. Now the articles of our church never assert this," p. 199. "Good works do spring *necessarily* out of a true and lively faith," say the articles : "works are the fruits of faith, and follow *of course*," say the enthusiasts. For our own parts, we are so dull that we should have thought these to be identical propositions, in the apprehension of every living man, had not Dr. B. told us the contrary : and, with all due deference to him, we must still prefer the common sense of the thing to his assertion. After this proof of Dr. Bidlake's reasoning powers, it will not be expected that we should follow him through the whole of his mazy wanderings. There are, however, some incidental observations of so very singular a kind, that we feel ourselves bound to notice them.

"To make long prayers," says Doctor Bidlake, "seems to have been at all times the characteristic practice of zealots as well as deceivers." "Long prayers are the substitute for practical charity: much speaking for negligence of duty. It is a weak but very prevailing notion, that God will be pleased with incessant supplication," p. 163. Now to say nothing of the prayers of the Church of England, which are none of the shortest, but which Dr. Bidlake seems here to condemn in the mass without mercy, as a substitute, not for the *performance*, but for the *negligence* of duty; how will he reconcile the above positions to the apostolic injunctions, "pray without ceasing," "continue in prayer," "praying always with all prayer and supplication in the Spirit, &c.?" What will he make of our Lord's parable spoken to this end, "that men ought *always* to pray and not to faint?" What of our Lord's example, "who went into a mountain to pray, and continued *all* night in prayer to God?" What of Anna, who "served God with fastings and prayers night and day?" What of a thousand other passages of Scripture, all tending to the same point?

We doubt not that many of the young men who heard this lecture delivered, would feel much gratified by the kind of countenance which they would consider it as giving to their own neglect of prayer; and the more so, as we have looked in vain for any passage of a contrary tendency to counteract the mischievous effect of that under consideration. Surely it would have been the part of a Christian divine, anxious for the souls of his hearers, to have rather pressed on them the duty of earnest and unceasing prayer, than to have said so much to discredit the practice. We do not mean to attribute any *intention* of this kind to Dr. Bidlake; but the injury he may do is not on that account lessened. And he ought unquestionably to have been guarded, by his sense of the immense im-

portance of prayer, against the possibility of being understood to depreciate its value. He certainly appears to us, by such observations as these, to have been serving the cause of infidelity, instead of counteracting it.

"Blind enthusiasm renounces the offerings of good works as a kind of affront to the Saviour," p. 167. And does not Dr. Bidlake? Again, "To place any *trust* in the practice of our duty to God, and our neighbour, is esteemed not only censurable, but even a sign of condemnation; and the poor wretch, who is thus taught *to distrust his good actions*, loses his virtue in his new religion," p. 168. We doubt, however, whether these are Dr. Bidlake's real sentiments, for at p. 172, we find him, with his usual happy inconsistency, arguing that the church "teaches us, in an express article, *not to trust* in our works." But if we are mistaken in this judgment of charity, we can only say that his are not the sentiments of the Church of England, or of the Bible. What the articles say, Dr. Bidlake has told us. In addition to this, what says the liturgy, "Grant that in all our troubles we may put our *whole trust and confidence* in thy mercy." "O Lord God, who seest that we put not our *trust* in any thing that we do, mercifully grant, &c." "We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies." And in the service for the visitation of the sick, we have much that is to the same effect: for example, "And forasmuch as he putteth his *full trust only* in thy mercy, &c." "The Almighty Lord, who is a most strong tower to all them that put their *trust* in him—make thee to know and *feel* that there is none other name under heaven, given to man, in whom, and through whom, thou mayest receive health and salvation, but *only* in the name of our Lord Jesus Christ." Again, we are made to pray in the prayer "for persons troubled in mind



or in conscience," that the troubled person "may neither cast away his confidence in thee, nor *place it any where but in thee.*"\* If we turn to the Scriptures, the passages to the same effect are innumerable. "Trust ye in the Lord for ever." "He that trusteth in his own heart is a fool." "Cursed is the man that trusteth in man." "Blessed is the man who trusteth in the Lord, and whose hope the Lord is." "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God." See also Philip. iii. 3. 8, 9, and many other parallel passages. But it is time that we should conclude this review, already too long. We shall not therefore stop to remark on the style of the author; that we shall leave to the judgment of our readers. Our differences with Dr. Bidlake are of a much more serious kind than could arise from any faults of style. They chiefly respect his facts and his reasonings, neither of which appear to be entitled to the praise of correctness. Where he could have obtained many of his facts, we have failed in all our efforts to form even a probable conjecture;

\* We recommend the perusal of the whole of this prayer to Dr. Bidlake. He will find from it that many of the features which he ascribes to fanatics, are in truth lineaments of those children of the church whom that compassionate mother cherishes and nourishes with the most assiduous tenderness.

though doubtless he himself has his authorities in *petto*, which we trust that, for his own sake, he will in due time produce. As for his argumentations, we fear that he must answer for them in person. We cannot believe that any system of logic taught at Oxford, much as some of our brother critics have said respecting the erroneous systems in vogue there, can have so little affinity with all the received maxims of right reasoning as to have produced all the effects we here witness.

Dr. Bidlake has reiterated the ten thousandth time repeated charge against certain persons, that they falsely accuse the *orthodox* clergy of not preaching the Gospel. But would not Dr. Bidlake have more satisfactorily repelled such an accusation, from himself at least, by giving us a consistent, scriptural, view of that Gospel, its nature and effects, than by any countercharge, however vehement. That there are particular passages in these sermons, worthy of a better association we freely admit; but they serve only to make the contrast with other parts the more glaring. And we greatly fear that while Dr. Bidlake continues thus to write, he must be content to have his claim to be considered as preaching the Gospel questioned by many of the most intelligent Christians in the land.

## LITERARY AND PHILOSOPHICAL INTELLIGENCE,

&c. &c.

### GREAT BRITAIN.

In the press: A Series of Letters to a Friend, on the Evidences, Doctrines, and Duties of the Christian Religion; designed chiefly for young Persons; in 2 vols. 12mo. by Dr. Gregory, of the Royal Military Academy, Woolwich;—A second volume of Sermons by the Rev. Dr. Brichan, and a new edition of the first;—And Lives of John Seldon, Esq. and Archbishop Usher, in one volume 8vo. with notices of the English literary characters with whom they were connected, by Dr. Aiken.

Mr William Jones, author of an Essay on the Life and Writings of Mr. Abraham Booth, has issued proposals for publishing by subscription, in one large octavo volume, "The History of the Evangelical Churches of Piedmont, commonly called the Waldenses and Albigenses."

The following is an account of the fees and emoluments taken by the Lord Chancellor in his jurisdiction of Chancellor, as well as from commissions of bankruptcy (exclusive of those which arise to him in his capacity of Speaker of the House of

Lords, and which have averaged, during the last ten years, about 5000*l.* per annum), since the year 1801, viz.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Apr. 14, 1801, to Apr. 5, 1802	9,926	12	7
Apr. 5, 1802, to ——— 1803	10,013	8	11
Apr. 5, 1803, to ——— 1804	10,447	5	6
Apr. 5, 1804, to ——— 1805	10,449	6	4
Apr. 5, 1805, to Feb. 6, 1806	9,390	9	7
Apr. 5, 1807, to Apr. 5, 1808	11,690	17	11
Apr. 5, 1808, to ——— 1809	10,935	2	6
Apr. 5, 1809, to ——— 1810	12,106	10	10
Apr. 5, 1810, to ——— 1811	15,532	13	0

#### VACCINATION.

Since the Report of the National Vaccine Establishment, of which we gave an account in our Number for June last, p. 389, was published, two cases have occurred of small pox after vaccination, which have excited much attention; the one, the case of the third son of the Earl of Grosvenor, who was attended by Sir H. Halford and Sir W. Farquhar; the other that of the son of Sir H. Martin, Bart. who was attended by Dr. Heberden. Of these cases, the Board have published a detailed account, of which we shall proceed to give the substance.

The Hon. Robert Grosvenor had been vaccinated by Dr. Jenner, about ten years ago, and, it is believed, had had a perfect disease. In May last, he was attacked by the confluent small pox, which at first assumed a very unfavourable aspect. Sir H. Halford had never seen an instance of recovery, under so heavy an eruption, attended by such circumstances. The latter stages of the disease, however, were passed through more rapidly than usual; and it is supposed, that both this extraordinary circumstance, and the ultimate recovery of Mr. Grosvenor, were influenced by previous vaccination. During his illness, the other children of the Earl of Grosvenor, who had also been vaccinated, were exposed to the contagion of their brother's disease, and were also inoculated, without effect.

Sir H. Martin's son was vaccinated satisfactorily in 1801. In June 1811, he was seized with small pox, which proved to be the distinct kind, in a mild form. Miss Martin and another person, who had been vaccinated, were exposed to the contagion, and were also inoculated without effect. It is remarkable that both these youths were seized with the small pox, when recovering from the hooping cough.

The Board give it as their opinion, that Mr. Grosvenor's case was a case of confluent small pox, attended by symptoms which almost invariably terminate fatally. But the swelling of the face and closing of the eyes were slighter than usual; and from the tenth day, when the pustules began to dry, the disease passed with extraordinary ra-

pidity through the period generally thought to be of the greatest hazard; a peculiarity, they add, which those acquainted with the disease know could not have been the effect of any medical treatment. Mr. Martin's disease was the mild form of distinct small pox, also modified by vaccination. Both diseases proceeded in their usual course till they arrived at their height, when they appeared to receive a check, and the recovery was unusually rapid; a circumstance which they attribute to the anti-variola influence of the vaccine process.

The Board observe, that they had foreseen, and in their Report to Parliament, in 1807, had distinctly pointed the possibility of the occurrence of small pox after vaccination. The security derived from it they stated to be as perfect as could be expected from any human discovery. Amongst several hundred thousand cases, the number of failures had been so small as to form no reasonable objection to it, there not being so many failures after vaccination as deaths after inoculation, and in every case of small pox occurring after vaccination, the disease having been the same neither in violence nor duration, but having been remarkably mild, and deprived, as it were, of its usual malignity.

The Board go on to remark, that the peculiarities of certain constitutions, with respect to eruptive fevers, forms a curious subject of medical history. Some have had both scarlet fever and measles more than once. Others have been, through life, exposed to both without effect. Many have resisted small pox in every form for years, and have afterwards become susceptible of it, and some have been twice affected with small pox. Among such variety of constitutions, it ought not to appear surprising that vaccination should sometimes fail of securing persons against small pox, since small pox has occurred in persons who had been previously inoculated with full effect. Three well-attested instances of this kind, and another where the natural small pox has occurred twice, have taken place, singularly enough, in the month of last June.

1. The Rev. Joshua Rowley, brother to Sir W. Rowley, was inoculated in 1770, by the late Mr. Adair. The scar is distinct, and his mother, Lady Rowley, remembers that he had a tolerable sprinkling of small pox, and was afterwards repeatedly exposed to variolous infection, in their own nursery and elsewhere, without effect. On the 5th of June, he was seized with an illness, which proved to be a case of full distinct small pox. He was attended, during the course of the disease, by Mr. Woodman of Bognor, and Mr. Guy, an eminent surgeon, of Chichester, who has given the account of it. Lady Rowley was examined by Mr. Dundas, sergeant-surgeon to his Majesty.



2. Miss Booth, of Covent Garden Theatre, at five years of age, had been inoculated for the small pox, and the surgeon who then attended her, Mr. Kennedy, was satisfied with the regularity of the disease, and took matter from her with which to inoculate others. On the 20th June last, being then about eighteen years of age, she was seized with small pox, which proved to be a mild case of the distinct kind. The pustules, however, were numerous. She was attended by Dr. Bree, Mr. Hewson, of James-street, the Director of the Vaccine Establishment, and many members of the Board, none of whom appear to entertain any doubt of the case.

3. John Godwin was born in October, 1800. Six weeks after he was born, he had the small pox in the natural way, and in a violent degree. He was attended by Mr. Smith, an apothecary. Some time after this, he was inoculated by his uncle, a medical man, but without effect. No fever or eruption followed. In June last, the boy, now eleven years old, was attacked with small pox. Mr. Kerrison, of Burlington-street, attended him, and states the case to have been a clear case of distinct small pox. From this boy he inoculated another, who had the small pox in consequence. The history of the former disease was procured from Mrs. Godwin, No. 6, Stratton Street, Piccadilly: of the second attack, from Mr. Kerrison.

4. Peter Sylvester, No. 10, Cross-street, Carnaby-market, was born in June 1798, and on the 21st Feb. 1799, was inoculated by Mr. King, of New-street, surgeon. The mark in the arm was still conspicuous, and six or seven pits had marked his face. On the 21st June last, he was taken ill, and the disease proved to be the genuine small pox. He was attended by Mr. Moore, the director, several members of the Board, and many other medical gentlemen of the first respectability.

But notwithstanding these instances, surely no reasonable parent, previous to

the discovery of vaccination, would have refused his child the benefit of inoculation, although from the inoculated small pox one in 300 have usually died. Supposing, therefore, that there is a failure of one in 1000 cases of vaccination, ought not parents, nevertheless, to adhere to the practice, seeing it is never attended with death; and that even if the small pox should follow, in a few instances, it is divested of much of its malignity. No death has occurred from small pox, after vaccination. The Board are of opinion, that the general advantages of vaccination are not discredited by the recent instances of failures, being still more than three times less in number than the deaths by inoculation; while inoculation, as has been shewn, does not give complete security, any more than vaccination.

The Board are anxious that the existence of certain peculiarities of the human frame, by which some individuals are rendered by nature, more or less susceptible of eruptive fevers, and of the recurrence of such disorders, should be publicly known; for they feel confident that a due consideration of these circumstances, and a just feeling of the welfare of the community, will induce the public to prefer a mild disease like Vaccination, which where it fails superseding the Small Pox, yet mitigates its violence, and prevents its fatal consequences, to one whose effects are frequently violent; to one which often occasions deformity and blindness, and, when it is contracted by casual infection, has been supposed to destroy one in six in all that it attacks. And it must not be forgotten, that in a public view this constitutes the great objection to Inoculation of the Small Pox, that by its contagion it disseminates death throughout the empire, whilst Vaccination, whatever be the comparative security which it affords to individuals, occasions no subsequent disorder, and has never by the most violent of its opposers been charged with producing an epidemical sickness.

## LIST OF NEW PUBLICATIONS.

### THEOLOGY.

Sermons, by the Rev. R. Polwhele. 10s. 6d.  
The Exposition of the Creed. By John Pearson, D. D. Bishop of Chester; abridged for the Use of young Persons of both Sexes. By the Rev. C. Burney, of Greenwich, L. L. D. F. R. S. Vicar of Hernhill, Kent. In 1 vol. 8s. boards.

A brief Narrative of the Rise and Progress of the Independent Church at Newport Pagnell, now under the pastoral Care of the Rev. W. Bull, and T. P. Bull. 2s.

An Admonitory Address to a Reviewer of the Eclectic Class. By the Author of a Critique on Dr. Collyer's Lectures on Scripture Prophecy. 1s.

Sermons. By the Rev. T. Jervis, 8vo. 10s. 6d.

Missionary Anecdotes; exhibiting, in numerous Instances, the Efficacy of the Gospel in the Conversion of the Heathen. By G. Burder. 12mo. 5s.

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## RELIGIOUS INTELLIGENCE.

### BRITISH AND FOREIGN BIBLE SOCIETY.

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The Committee have the satisfaction to report the completion of the Polish Bible, by the Bible Society at Berlin. The whole expense of printing 8000 Polish Bibles, and 4000 extra copies of the New Testament, amounted to about 1600*l.*, to which the British and Foreign Bible Society contributed 960*l.*: and for this sum the inhabitants of Poland have received a gift of inestimable value, which they had no prospect of obtaining by any other means.

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guage, by means of a Committee formed at Königsberg. They have since proceeded to the printing of 3000 copies of the Lithuanian Bible. The desire of obtaining it is so great, that no less than 1300 copies have already been subscribed for.

At Basle, the subscriptions opened for the purpose of a gratuitous distribution of Bibles and Testaments, not only continue, but increase. Hence the German Bible Society at that place has been enabled to distribute many hundred Bibles and New Testaments; and the French Bible, the printing of which was assisted by a grant of 300*l.*, is almost finished.

The Committee have sent this Society an additional donation of 200*l.* for the purpose of printing an Italian New Testament.



The Committee had intended to promote an edition of the Scriptures in the languages of Esthonia and Livonia, but the execution of this design has been retarded by unavoidable impediments; which is much to be regretted, as the state of the poor in those provinces, with respect to religious knowledge, and the means of acquiring it, seems truly deplorable. The poverty of the lower classes is extreme; the Bible, from its price and scarcity, is unattainable by them; not one family in a hundred possesses a copy; and there are FOUR HUNDRED THOUSAND FAMILIES in Esthonia and Livonia absolutely without a Bible.

Under these circumstances, the Committee have recommended the formation of a Livonian Bible Society. And they have determined to transmit the sum of 600*l*. for the purpose of printing 10,000 Testaments in the Livonian and Esthonian dialects.

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In India, the various translations are all proceeding with great spirit and energy; and in the course of a few years, there will be editions of the Scriptures in many oriental languages. Among these, the Tamul, Malay, Sanscrit, Bengalee, Orissa, Seek, Hindoostanee, Mahratta, are already printed, or in the press. The Arabic, Persian, Telinga, Malayalam, Burman, Carnatica, and several other dialects, to be hereafter enumerated, together with the Chinese, are preparing; and the printing of some of them is begun.

The establishment of a BIBLIOTHECA BIBLICA, at Calcutta, consisting of a Bible repository, together with a library for the use of translators, under the auspices of

Christ. Observ. No. 116.

British and Foreign Bible Society, we have formerly noticed. The repository is intended to contain Bibles and Testaments in all languages both European and Asiatic, to be disposed of by sale at moderate prices. The port of Calcutta is the annual resort of multitudes from all quarters, for the purposes of trade; some of almost every nation under heaven." To many of these, a copy of the Scriptures may prove an invaluable treasure, and by these means copies may be introduced into their respective countries. The library is to consist of the original Scriptures, lexicons, grammars, works on biblical criticism, and, in general, all such books as tend to facilitate and perfect the labours of translators.

This institution has received general encouragement in India. Four thousand volumes of the Scriptures, or parts of them, in English, Portuguese, Arabick, Persian, Hindoostanee, Sanscrit, Mahratta, Orissa, Bengalee, and Chinese, are now on sale there. A liberal subscription has been raised for that branch of it which is intended for the use of translators; and it has received many useful and valuable books in presents from individuals. Its plan has also received the unanimous approbation of the several chaplains under the Presidency of Fort William, and a promise of cordial co-operation on their parts.

We omit the account of the supply of Tamul Scriptures afforded to the Christians at Tanjore, by means of a subscription raised at Calcutta, having formerly inserted it.

As a supply of the Tamul Scriptures could not be obtained in India, adequate to the demand for them, the Committee have procured and despatched, on account of the Society, a printing press and a fount of Tamul types, with a considerable supply of paper, for printing the Scriptures in that dialect.

Dr. Leyden has submitted to the Corresponding Committee of Calcutta proposals for procuring versions of the Scriptures in the following languages: the Siamese, Macassar, Bugis, Afghan, Rakheng, Maldivian, and Jagatai; comprehending the colloquial dialects in use from the eastern boundary of Bengal to the islands of Borneo and Celebes inclusive. The expense of translating the four Gospels into each of these dialects, is estimated at about 800 rupees; and the Corresponding Committee have agreed to pay the sum of 200 rupees on receiving a copy of each Gospel in any of them. This engagement has been fulfilled with respect to four of the proposed versions; that of the Gospel of St. Matthew having been completed in the Afghan and the Maldivian, excepting

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The establishment of a BIBLIOTHECA BIBLICA, at Calcutta, consisting of a Bible repository, together with a library for the use of translators, under the auspices of Christ. Observ. No. 116.

British and Foreign Bible Society, we have formerly noticed. The repository is intended to contain Bibles and Testaments in all languages both European and Asiatic, to be disposed of by sale at moderate prices. The port of Calcutta is the annual resort of multitudes from all quarters, for the purposes of trade; some of almost every nation under heaven." To many of these, a copy of the Scriptures may prove an invaluable treasure, and by these means copies may be introduced into their respective countries. The library is to consist of the original Scriptures, lexicons, grammars, works on biblical criticism, and, in general, all such books as tend to facilitate and perfect the labours of translators.

This institution has received general encouragement in India. Four thousand volumes of the Scriptures, or parts of them, in English, Portuguese, Arabick, Persian, Hindoostanee, Sanscrit, Mahratta, Orissa, Bengalee, and Chinese, are now on sale there. A liberal subscription has been raised for that branch of it which is intended for the use of translators; and it has received many useful and valuable books in presents from individuals. Its plan has also received the unanimous approbation of the several chaplains under the Presidency of Fort William, and a promise of cordial co-operation on their parts.

We omit the account of the supply of Tamul Scriptures afforded to the Christians at Tanjore, by means of a subscription raised at Calcutta, having formerly inserted it.

As a supply of the Tamul Scriptures could not be obtained in India, adequate to the demand for them, the Committee have procured and despatched, on account of the Society, a printing press and a fount of Tamul types, with a considerable supply of paper, for printing the Scriptures in that dialect.

Dr. Leyden has submitted to the Corresponding Committee of Calcutta proposals for procuring versions of the Scriptures in the following languages: the Siamese, Macassar, Bugis, Afghan, Rakheng, Maldivian, and Jagatai; comprehending the colloquial dialects in use from the eastern boundary of Bengal to the islands of Borneo and Celebes inclusive. The expense of translating the four Gospels into each of these dialects, is estimated at about 860 rupees; and the Corresponding Committee have agreed to pay the sum of 200 rupees on receiving a copy of each Gospel in any of them. This engagement has been fulfilled with respect to four of the proposed versions; that of the Gospel of St. Matthew having been completed in the Afghan and the Maldivian, excepting

the two last chapters, together with versions of the Gospel of St. Mark, in the Bugis and Macassar.

As a considerable part of the expense of printing the Scriptures in India arises from the dearness of paper, the committee have sent large supplies of paper to those parts of India where it will be required; and, among others, to Bombay, for printing the New Testament in the Malayalam. This work is considerably advanced, (a printed copy of the Gospel of St. Matthew having been laid before the Committee,) and the completion of it is anxiously expected by the members of the ancient Syrian church.

It may be mentioned, as a singular and not uninteresting circumstance, that a native of India, a Hindoo, has subscribed 100 rupees to the funds of the Society, and has addressed a letter to the Committee, acquainting them with it.

In addition to the 5000*l.* granted for the disbursements of the preceding five years in translating and printing the Scriptures in India, the Committee have voted 2000*l.* annually for the three successive years.

The Hon. Sir Alexander Johnston, chief justice of Ceylon, has undertaken the charge of a large supply of English, Dutch, and Portuguese Bibles and Testaments for the use of that island, together with a supply of paper for the purpose of printing 1000 copies of the New Testament in the Cingalese language.

In America, the zeal excited for the diffusion of the Holy Scriptures continues to operate with increasing energy. Ten new Bible Societies, in addition to the six mentioned in the last Report, have been established within the United States. There are therefore Bible Societies now in no fewer than eleven of the states. All these associations may be considered as emanations from the British and Foreign Bible Society: of which the greater number have been assisted from its funds. It is gratifying to contemplate the beneficial effects which may be expected from the aggregate zeal and efforts of so many societies in the new continent, directed to one object—the circulation of the Bible.

A Bible Society having been formed at Truro, for the eastern part of Nova Scotia, the Committee have presented it with 250 Bibles, and 1000 New Testaments.

The editions of the New Testament in modern Greek with the ancient in parallel columns; in Irish; and in Manks; have been printed, and are now in circulation.

The Bishop of Sodor and Mann having recommended to his clergy to ascertain the want of the Scriptures in their parishes, and returns having been made, 1326 copies

of the Manks Testament, with some English Bibles and Testaments, charged at reduced prices, have been sent to the bishop, for the use of the inhabitants.

A large supply of the modern Greek Testaments has been sent to the Mediterranean, and of the Irish Testaments to Ireland. The price of the latter has been fixed at a rate particularly low, with a view to encourage the greater circulation.

A stereotype edition of the French Bible is nearly completed; a similar edition of the Italian Testament is in progress; a large impression of the Dutch Bible is in the press; and the printing of 5000 German Testaments has advanced to the Acts of the Apostles.

The Committee have concluded to print an Ethiopic version of the Book of Psalms, for the use of the natives of Abyssinia; and they are endeavouring to procure a version of one of the Gospels in that language, with a view to the same object.

The following Auxiliary Bible Societies have been added since the last general meeting, viz.

The Swansea, the Bishop of St. David's, president; the Uttoxeter, A. Rhudde, Esq. president; the Bishop-Wearmouth, Sunderland, &c. the Rev. Dr. Grey, president; the Neath, Lord Vernon, president; the West Lothian, the Rev. John Brown, president; the Rotherham; the Uxbridge, Lord Gambier, president; the Cornwall, Viscount Falmouth, president; the Weymouth, Sir James Pulteney, Bart. M. P. president; the Liverpool, the Earl of Derby, president; the Huddersfield; the Montrose, Andrew Thom, Esq. provost, president; the Dumfries-shire, the Duke of Buccleugh, president; the Baccup; the Knutsford; the Bury; the Warrington, the Rev. R. A. Rawstone, rector, president: in all, seventeen.

The Committee, finding it requisite to establish some general principles for supplying auxiliary societies with Bibles and Testaments, and being desirous of holding out to such societies the greatest possible encouragement, have arranged a plan for these purposes, which has been approved and adopted by many Auxiliary Bible Societies; and they recommend it to the attention of such other societies as have not yet become acquainted with it.

Copies of the Scriptures, either in whole or in part, and in various languages, exclusively of those mentioned in the former part of the Report, have been sent abroad as follows: to Upper Canada; to New York; to Quebec, Nova Scotia, and Labrador; to the West Indies and Newfoundland; to Sierra Leone and the Rio Pongas; to the



Cape of Good Hope ; to Senegal and Goree ; to Alsace ; to Germany, for the Roman Catholics ; to Lisbon ; to Messina and Palermo, in Sicily ; to Malta ; to Guernsey and Alderney ; to the Morea ; to the island of Ceylon ; and to Port Jackson, in New South Wales. At home : to the Female Penitentiary at Plymouth ; to the London Female Penitentiary ; to the prisoners of war at the several depots, and particularly to those who have returned to France in the cartels ; to poor Danes ; to Falmouth, for the crews of the post-office packets ; to the poor miners in Cornwall ; to the poor in hospitals at Bath ; to various workhouses, gaols, and parishes ; to the Hibernian Societies in London and Dublin ; to poor Germans at Hull ; to various military and naval stations, for sale at reduced prices to the soldiers and sailors.

The total distributed under these heads, may be estimated at not less than 4,000 Bibles and 20,000 Testaments ; and an order has been sent to Stockholm for the purchase of 1,000 Swedish and Finnish Testaments for the use of the Swedish seamen in the British service.

The prisoners of war have expressed the liveliest gratitude for the Bibles and Testaments distributed to them. The warmest acknowledgments have been received from various ministers among the Hottentots, for the Dutch Scriptures, which could not otherwise have been procured ; accompanied by information, that several of the Hottentots can read very well, and are sensible of the obligations thus conferred upon them. The Portuguese Testaments, sent to Lisbon, have been circulated with great rapidity there, and are represented as held in high estimation by persons of all ranks. The same success has attended the distribution of Italian Testaments at Malta and Messina, and different other places in the Mediterranean. At Messina, it was at first opposed, on the ground of some objections to the translation. These objections were referred by a meeting, at which the bishop presided, to the examination of several of the most learned among the clergy ; and the result was so favourable, that the bishop not only permitted the Italian Testaments to be retained by those who had received them, but allowed the further distribution of them. Some copies have been sent from Malta to Trepolezza, a town in the Morea, and have been cordially accepted. Of the disposition of the Roman Catholics to receive the Scriptures, other instances might be quoted. They have been gratefully received by the priests of that persuasion in

South America, and by many Roman Catholics in Germany, Switzerland, and France. The Gospel of St. John, published in the Esquimaux language, for the inhabitants of Labrador, has reached its destination, and has proved a most acceptable present. The Committee have also received the most gratifying testimonies of the beneficial effects among the negroes in Barbadoes, Antigua, and St. Kitt's, from the copies of the Scriptures furnished by the Society. Their correspondent states, that many of the negroes steal time from their rest to learn to read, that they may be able to read the Scriptures ; while others, who have acquired this talent, spend many an hour in the night, in exercising themselves in reading (to use the simple language of the relater) "the most blessed of all books." The grants made to Ireland have also been gratefully acknowledged. And it appears that the demand for the Scriptures throughout that part of the United Kingdom keeps an almost equal pace with the increasing circulation of them.

The next topic for report, is the augmentation which the funds of the Society have received from donations, congregational collections, and legacies, since the last general meeting ; the enumeration of which, in the Appendix, will shew the continuance of that zeal and liberality from which the institution derives its efficacy and support.

The donations from the auxiliary Bible Societies, since the last Report, amount to upwards of 9,000*l.* ; of which Bristol has given 1,314*l.* ; Liverpool, 1,800*l.* ; Cornwall, 915*l.* ; Uxbridge, 400*l.* ; Leicester, 400*l.* ; Edinburgh, 800*l.* ; &c. &c. &c.

Since the close of the former accounts, the sum of 1,382*l.* has been remitted from the presbyteries and dissenting congregations in the synod of Glasgow and Ayr, of which 800*l.* 12*s.* 4*d.* is the second annual collection from the Presbytery of Glasgow.

In consequence of a recommendation from the Synod of Aberdeen to make collections in the churches within its bounds, the sum of 305*l.* has been collected and remitted. From the Presbytery of Stirling, and from that of Annan, contributions have also been received.

The funds of the Society have also been augmented by other congregational collections in England, Wales, and Scotland, and by various miscellaneous contributions. The legacies, during the year, have amounted to near 1,000*l.*

On a general review of the Society's transactions during the last year, the Committee congratulate its members on the in-

crease of its influence and efficacy. "This prosperity is, under God, to be attributed to the simplicity of its object, and the fidelity with which that object has been pursued, both at home and abroad." "As the sphere of the Society's operations has expanded, its resources have been proportionably augmented: numerous societies, animated with the same spirit, have annually arisen, the ornament and the support of the parent stock: and hence the British and Foreign Bible Society has been enabled to advance so largely towards the attainment of its object—the diffusion of the records of eternal life over the habitable globe." "In opposition to infidelity, it proclaims the public belief of thousands in the truth of revelation; implying, at the same time, a sense of obligation, on the part of its members, to a practical observance of those holy precepts which revelation inculcates." "It exhibits an example of Christian concord, honourable to the character and auspicious to the interests of religion. It shews, how 'the unity of the Spirit may be held in the bond of peace.' It is also a medium of intercourse among Christians dispersed all over the world; concentrating their affections, and combining their exertions to promote the glory of God, and the salvation of their fellow-creatures. Nor is it a consideration of small importance, that it has a tendency to conciliate the esteem and respect of foreign nations, for the religious principles and benevolent disposition of the British character. It has awakened the public attention, at home and abroad, in a degree hitherto unknown, to the spiritual wants of their Christian brethren; and has excited an equally ardent zeal to relieve them."

"It was justly said of the divines who first translated the Scriptures into English, 'These, with Jacob, rolled away the stone from the Well of Life; and of the British and Foreign Bible Society it may truly be affirmed, that it has opened channels, by which the waters of this living spring have not only flowed to numbers who thirsted for them within the United Kingdom, but have been conveyed to the barren and parched soils of the remotest regions.' 'The members of the British and Foreign Bible Society may contemplate, with heartfelt satisfaction, what it has already accomplished, and look forward with cheering hope to its future and more enlarged employment. The field of operation which lies before us is vast; and — when considered as including the never-ceasing wants of Christians both at home and abroad, and extending to countries where idolatry and superstition prevail—may justly be deemed unlimited. This consideration should sug-

gest the duty of accompanying our strenuous exertions with our earnest prayers—that the disposition and means to satisfy the increasing claims on the Society may never fail; that the light of Divine Truth, which we are conveying to the eyes of our fellow-creatures, may shine into their hearts; and that both those who dispense and those who receive the Holy Scriptures through the medium of this institution, may find them 'the power of God unto their salvation.'"

Bibles and Testaments issued by the British and Foreign Bible Society, from the 17th of February, 1810, to the 25th of March, 1811, inclusive:

	Bibles.	Testaments.
	33,609	69,009
which added to the number previously issued, being . . .	71,116	151,782

make a total of . . . 104,725 220,791  
since the commencement of the institution, exclusive of those circulated at the charge of the Society in various places abroad.

From this statement, it appears that the number of Bibles and Testaments circulated within thirteen months preceding Lady-Day last, was nearly equal to one half of the number issued during the six former years. (*To be continued.*)

#### SUSSEX AUXILIARY BIBLE SOCIETY.

A meeting was held at Lewes on the 8th inst. for the purpose of establishing an Auxiliary Bible Society for Sussex, T. R. Kemp, Esq. M. P. in the chair, at which it was resolved unanimously that such a society should be instituted. Rules were at the same time adopted, in almost all respects conformable to those of the parent society. Mr. Kemp was chosen president, Mr. Dicken treasurer, and the Rev. John Sargent, the Rev. James Capper, the Rev. Henry Palmer, Mr. W. Martin, and Mr. John Glaisyer, joint secretaries. The following distinguished persons, with many others, have signified to the president their approbation of this institution, and their intention of supporting it; viz. the Duke of Dorset, the Duches of Dorset, the Earl of Abergavenny, the Earl of Ashburnham, the Earl of Arran, Dowager Countess of Chichester, Lady G. Cavendish, Viscount St. Asaph, Viscount Hampden; Lord Whitworth; the Rev. Lord Aston; The Speaker of the House of Commons; Sir Cecil Bishop, Bart.; and the Rev. Sir H. Poole, Bart.

#### ABERDEEN AUXILIARY BIBLE SOCIETY.

At a numerous and respectable meeting at the town-hall of Aberdeen, on the 21st



of June last, the Lord Provost in the chair, a Bible Society was formed on rules similar to those of the British and Foreign Bible Society; the Marquis of Huntley president; the Rev. Dr. Ross, the Rev. L. Glass, and Professor Bentley, secretaries. Among the vice-presidents we noticed the Lord Provost of Aberdeen, James Ferguson, Esq. M. P. and the Rev. Principal Brown.

#### MISSION SOCIETY TO AFRICA AND THE EAST.

THE following is an Abstract of the Report of the Committee of this Society read on the 4th of June last, and since printed.

The Committee are happy to congratulate the Society on the flourishing state of the schools at Bashia in the Rio Pongas, on the western coast of Africa, and on the prospects of ultimate good which these schools open.

In a letter dated Dec. 24, 1810, Mr. Renner, one of the missionaries, thus writes.

"At this time brother Butscher has thirty boys in his house, who of course occupy his time. In the old house we live, with twenty female children. By these children my wife finds her full employment: they go neatly dressed, wearing frocks and gowns, which they have to make in their sewing hours, and also the boys' shirts. But whatever trouble she has with these rough and raw children—for such they are when they come to us—it gives her pleasure to do them some good: and good is done to them. She is much respected and beloved by the children."

The applications to the missionaries for the institution of schools in other places have been numerous and urgent, and it is hoped, when an accession of missionaries arrive, that much may be done in this way. "From a variety of causes little success can be expected with the adults, particularly on the coast, where the slave trade has ruined the morals and debased all the feelings of men. It is with the children, that we must expect to do good: and when we see tribes of these little ones waiting for instruction, we cannot but trust that God will accept and crown our *work of faith, and labour of love, and patience of hope, in our Lord Jesus Christ*" The Committee have determined, therefore, to support these schools to the utmost of their power. "Labourers are wanting for this harvest, and money is wanting to support those labourers. May the Holy Spirit shed a larger measure of his influence on the Church, and excite more universal and unwearied endeavours to hasten Christ's kingdom!"

In addition to the schools established at Freetown, which were mentioned in the last

Report, Mr. Nylander and his wife had opened one in the evenings, which was attended by twenty-five young women, from sixteen to twenty years of age; but the death of his wife has obliged him to relinquish this undertaking. There seems scarcely a suitable person in the colony to supply Mrs. N.'s place as school-mistress; nor does the salary allowed by government seem adequate to the support of such a person: but if a well-qualified young woman would offer herself to this important work, the Committee would gladly contribute toward her establishment and support in the colony.

Mr. Nylander acknowledges with gratitude a donation of Bibles and Testaments from the Bible Society. The 500*l.* granted by this society in favour of the translations of the Scriptures carrying on in the East, the Corresponding Committee at Calcutta have undertaken to appropriate in such manner as shall, in their judgment, best promote the objects of the society. The Arabic language being the medium through which Africa has received some of the benefits of civilization, and it having been proposed to print at Calcutta a large and cheap edition of the Holy Scriptures in Arabic, the Corresponding Committee conceive the bounty of the Society may be most beneficially applied in aid of this object.

The Committee have received from the Corresponding Committee a proposal respecting the most probable means of giving circulation to the Holy Scriptures, when translated into the oriental languages.

They propose to print an edition of the Shanscrit New Testament on large and fine paper, for the purpose of being presented to the Rajahs and Zemeendars throughout Hindoostan; and to prefix a notification of the versions undertaken in the various dialects of India dependent on the Shanscrit.

In like manner, they propose that an edition of the New Testament in Arabic be printed and presented to the Mahometan Princes and Sirdars throughout the East, with a notification of the versions made into the vernacular languages dependent on the Arabic. This will be a means of making the translations well known, and of exciting attention to the Christian Scriptures.

The Mahometans, they state, have every where appointed readers of the Koran, who read aloud the book from beginning to end. The Hindoos have Poranees, who perform the same office in reading their Shasters; and no offence has been given or taken by either. In the same manner, the Christian Scriptures might be read publicly without incurring the smallest opposition. The Mahometans rank our Scriptures among

the "Heavenly Books," and the Hindoos are disposed to tolerate every religion. It will be easy for the chaplains, and others, to employ and superintend several public readers at each station; and the expense will be inconsiderable. Eight or ten rupees per month will be a sufficient salary for the reader; and a small open shed, erected in the neighbourhood of the public market-places, raised about one cubit from the ground, and costing not more than twenty or thirty rupees, will be all the equipment necessary for the accommodation of the reader. The reader may be furnished with copies of the Scriptures for sale, or for distribution gratis, according to the discretion of the Superintendent, who will receive regular supplies from the Bible Depository at Calcutta.

This proposal having been laid before the Corresponding Committee of the British and Foreign Bible Society at Calcutta, on the 9th of June, 1810, five hundred copies of the Shanscrit New Testament, and five hundred copies of the Arabic, were ordered for the purposes therein mentioned.

The Committee, after maturely considering the subject, recommend that a sum of 250l. per annum be applied, under the direction of the Corresponding Committee at Calcutta, for the purpose of establishing readers of the Scriptures in the East according to the proposal. A larger sum might have been granted to this object, had the state of the Society's funds admitted of it.

(To be continued.)

#### AFRICAN AND ASIATIC SOCIETY.

##### *Substance of the last Annual Report.*

With respect to the religious instruction of the Africans, the Committee have to state, that the public lecture to the Africans, &c. supplied by various ministers, is still carried on. Considering them, however, as partakers of the same depravity of nature with others, and reflecting on the peculiarity of their circumstances, though the Committee cannot speak of crowded auditories, their attendance, on the whole, has been respectable and encouraging. What is of infinitely greater moment, they have every reason to believe that it has, in some cases, been followed with the happiest effects. This has been manifest, with respect to many of them, not only in the general circumspection of their conduct, but in the support Religion has afforded them in seasons of deep affliction, and in the exemplary patience and resignation they have discovered under it. Through the influ-

ence of the Gospel, some of them have not only *gloried in tribulation*, but triumphed in death.

The Committee feel particularly anxious to increase and extend the means of religious knowledge, and by every consistent method to arrest the attention of this sable race to the things which belong to their peace. With this view, they wish to establish a public lecture to the Africans at the east end of the town, to be conducted by ministers of the Established Church; and some steps have been taken towards the attainment of this object.

The Committee have employed their utmost exertions, with a view to the education of the rising race of Africans and Asiatics; and these exertions, though their success has not equalled their wishes, have not been in vain. Not a few, who would have otherwise, in all probability, remained in the grossest ignorance, have, at different times, received an education, which has tended to qualify them for useful stations in society, and enabled them to read that sacred book, *which is able to make them wise unto salvation, through faith which is in Christ Jesus.*

Attached to the institution is a *benefit fund*. Its object is to induce, on the part of the Africans and Asiatics, a habit of economy and foresight. Out of this fund a considerable number have already received assistance; and thus in the hour of affliction, which would otherwise have been aggravated by pecuniary embarrassment, and painful anxiety about the means of subsistence, they have enjoyed, as a matter of right, regular support, and friendly attention. Funeral expenses too have been defrayed, to a considerable amount.

Of these advantages, the committee are happy to observe, the Africans become more and more sensible. Of this there needs no other proof than the constant increase of subscribing members. Upwards of fifty have joined the society since the last annual meeting; making in all, from its institution, three hundred and sixteen.

The Committee, affected with the forlorn condition of persons of colour out of employment, have opened two houses as Registers,\* in hopes that some persons might be induced, from motives of humanity, to apply to them for servants. Few such applications, however, have been made. To whatever cause it is to be attributed, the fact is indisputable, that these strangers, helpless as they are, find much greater difficulty in obtaining situations

\* No. 421, Oxford Street, and No. 29, St. James's Street.



than most others. And there is too much ground to believe, that mere prejudice against their colour operates in at least increasing the difficulty. The Committee, therefore, recommend it to gentlemen, to use their exertions to procure situations for them, and to encourage their friends to apply for servants to the Society's registers, where applications may be lodged free of expense.

The calls for pecuniary relief have greatly multiplied. Last year, the cases of distress relieved amounted to 160; but since the last annual meeting, no fewer than 236 cases of extreme wretchedness have been relieved. The misery of many of the applicants it is impossible for those who have not witnessed it to imagine. The Committee only wish that the members of the Society had occasionally the opportunity of seeing the miserable objects that come before them, and the hovels of wretchedness in which others are found. The sight alone would be sufficient to inflame their benevolence, and animate their exertions.

What the Committee have done, however, is not by any means all they wish to do. They are anxious to extend the sphere of their benevolence, and, did their finances permit, to give stability to the institution, by some plan commensurate with the wants and miseries of the natives of Africa and Asia in this metropolis. In former Reports, the erection or purchase of a house, as an asylum for the aged pensioners of the Society, was suggested. And should this continue to appear an object desirable and important, the Committee flatter themselves that the liberality of a British public will not be wanting to the attainment of it.

The president of this society is Lord Barham; the treasurer, Mr. Niven, 15, King-street, Soho; and the secretary, the Rev. G. Greig, 25, North Street, Red-Lion Square.

#### ISLE OF MAN.

A daily and Sunday charity school has been instituted in the town of Douglas in this island, the design of which is to afford instruction to children who are excluded by poverty from the advantages of education in any other channel; to rescue them from ignorance, vice, and infamy; to instil into their minds early principles of morality and religion, and thus to promote the best interests of society. It is conducted on that improved plan, of which the discoveries of Dr. Bell and Mr. Lancaster form the basis; and a building is in forwardness, capable of accommodating five hundred children. The scholars are instructed in reading, writing, and arithmetic, and their proficiency is said to be almost incredible; and the greater part have their memories stored with large portions of Scripture. The improvement in their morals and manners is said to be very apparent. Before the institution of the school, many of the boys were exceedingly profligate; but in this respect a great change has taken place. A female school has also lately been opened on the same plan, in which the girls are instructed in reading, writing, sewing, and knitting. Those who may be disposed to aid either the building or the general design, may apply to the Rev. T. Howard, Douglas; the Rev. T. Hill, Liverpool; F. and H. C. Christian, 10, Strand; or J. Christian, Wigmore Street, London.

### VIEW OF PUBLIC AFFAIRS.

#### CONTINENTAL INTELLIGENCE.

THE fall of Tarragona, and the dreadful excesses committed by the French on carrying that fortress, appear to have produced great depression among the Spaniards; which has of course been increased by the failure of an expedition, for the purpose of surprising Seville, on which General Blake was detached by Lord Wellington; and by the appearance of Soult before Cadiz, with reinforcements for the besieging army. Strong suspicions were entertained, that an understanding existed between the French and a party within the walls of that city, on whose co-operation they relied in the event of attempting an assault. The pecuniary distresses of the government, which

are supposed to have greatly cramped their military exertions, are stated to have been relieved by a large supply of specie from Vera Cruz. But we fear that nothing will be efficacious for retrieving their affairs, and recovering their country from French spoliation, unless they will consent to place the military resources of the state, as was done in Portugal, at the absolute disposal of the British General.

When Soult, and the army under his command, retired from Badajoz, the British army went into cantonments, in order to escape the effects of the violent heats of July. The main part of the French army is said to have adopted the same measure of precaution. The latest accounts inti-

mate that the war is likely to be removed again to the north of Portugal.

Valencia and Monserrat, we are sorry to add, have fallen into the enemy's hands, after a very feeble resistance. The horrors inflicted on Tarragona appear to have struck a damp into the Spaniards, instead of rousing them to fresh exertions. In the northern parts of Spain, measures of the most dreadful severity have been adopted, by the French general, for repressing what he calls the insurgents. Any person who holds the slightest correspondence with them is to be put to death. Any inhabitant who quits his dwelling for eight days, without a passport, will be considered as a brigand, his property sequestered, and his father, mother, brothers, sisters, children, and nephews, put under arrest, and made responsible, in their property and persons, for all acts committed by any of the insurgents. If an inhabitant is carried off from his home, three of the nearest relatives of any brigand are to be seized as hostages; and if such inhabitant should be put to death, they all are to be shot.

Strong hopes continue to be entertained of an accommodation between this country and Russia, although we do not think that

there are before the public any facts to justify this expectation.

#### UNITED STATES OF AMERICA.

We are left very much in the dark as to the course which the negotiation with America has taken since the arrival of Mr. Foster in that country. It is supposed that the American government will remove one impediment to an amicable arrangement, by disavowing the conduct of Commodore Rodgers. In the mean time, the feuds which have taken place among some of their statesmen, particularly Mr. Madison, the president, and Mr. Smith, the ex-secretary, have led to discoveries which do not place the impartiality of the American Government towards the belligerents in a favourable point of view. They shew a strong disposition to irritate and provoke Great Britain, and a desire no less strong to soothe and conciliate France, notwithstanding the flagrant acts of injustice and robbery of which that power had been guilty. It seems now to be admitted, that Bonaparte has not so abrogated his Berlin and Milan decrees, as to have justified the act of the President, in putting an end to the non-intercourse law as it respected France.

#### GREAT BRITAIN.

##### NAVAL INTELLIGENCE.

IN the Mediterranean, our cruizers have, as usual, been actively and successfully employed in interrupting all attempts of the enemy to convey supplies from one place to another.

A French thirty-two gun frigate, the *Entreprenante*, has been captured on the coast of America, by a British sloop of war, the *Atalanta*, after a severe action of two hours and a half, in which the loss of the enemy, in killed and wounded, amounted to thirty, and our loss to one killed and four wounded.

##### DOMESTIC INTELLIGENCE.

The accounts of the state of the King's health, during the present month, have been very distressing. He appears to have been a severe sufferer both in mind and body; and it is said that his strength has been greatly reduced by his sufferings. There is, we are sorry to say, no great hope now entertained of his ultimate recovery.

In our number for March, p. 201, we adverted to the illegal attempts made by the Catholics to institute a kind of convention in Dublin, under the pretext of petitioning Parliament for a repeal of all restrictions and disabilities, and to the measures taken

by Government to check these proceedings. These measures do not appear to have produced the desired effect. On the contrary, the election of delegates continues to be carried on in defiance of the act of Parliament, and of the Royal Proclamation calling on magistrates to enforce it. The Government has, therefore, proceeded to the arrest of various individuals, who have taken a forward part in these illegal transactions, and they have been held to bail, with the view of being brought to trial under the act which prohibits such elections or delegations. The affair will, of course, go before a jury; and if it be found that the act is insufficient to its object, Parliament will probably adopt some new and more efficacious provisions. In consequence of these occurrences, Ireland, it is to be feared, is in a somewhat feverish state. It would obviously, however, be most dangerous to permit a Catholic Convention to be appointed, and to hold its sittings in Dublin; and we cannot but think the Government justified in availing themselves of the powers which the law has given them to prevent so undesirable an event.